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CHARACTER EDUCATION

BY
HARRY C. McKOWN

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To My

PERSONAL AND PROFESSIONAL FRIEND

THOMAS H. BRIGGS

PREFACE

A long time ago Emerson wrote, "The true test of civilization is not the census, nor the size of cities, nor crops—no, but the kind of man a country turns out." The wisdom of these words is now being definitely and practically recognized more than ever before in the history of the nation. Doubtless the extent of the present interest in character education, as well as the causes for the increase of this interest, would amaze the average reader.

There is, at the present time, a great deal of material available in this field, but much of it is formal, traditional, statistical, theoretical, and unapplied. Most of it fails to point out the importance of the capitalization of the many vital teacher-pupil, parent-child, and agency-child relationships. Much of it does not clearly place responsibility or make definite suggestions for improvement. And much of it is not at all interesting or attractive to the general reader.

This book, designed to be of immediate assistance to the school administrator, teacher, parent, or other person interested in the development of character, represents an attempt to remedy some of the weaknesses in the treatment of this phase of education. It offers a background of educational, psychological, and sociological principles; examines some of the current disagreements in this field; critically describes materials and methods; considers and evaluates the opportunities offered by the most important community agencies; indicates relationships and responsibilities; and makes definite suggestions for the proper capitalization of the many opportunities available. Practice, rather than theory, is emphasized. A main purpose is to stimulate the reader, by means of pithy quotations, intriguing references, and challenging statements, to further thinking, reading, and study.

Naturally, not all the story of character education can be told in one volume, or, for that matter, in a dozen and one volumes, because this field is concerned with everything in the individual's life that causes him to think or act. Character is not one phase of life; it is the whole of life. And, consequently, not only the magnitude of the task but also the difficulty of presenting a complete and accurate picture of character and character education is at once evident.

It is probably well known that educators, both secular and religious, disagree quite widely on such basic factors as what constitutes character, the relative importance of various materials and methods, and the placing of responsibility. It is inevitable that the author will agree with some and disagree with others. Naturally, he is less interested in knowing who is right than he is in knowing what is true, as truth is concerned with the most beneficial materials and methods. Disagreement, if intelligent, friendly, and not too long drawn out, far from being useless, will be of great value in promoting the development of character education. We need, in this field, not a desultory and sporadic firing, but a definitely organized, well-coordinated, and vigorous charge on the ramparts of the enemies of youth. With a better understanding and appreciation of our responsibilities and with improved weapons and equipment, this should come. However, there are two factors on which there is no disagreement: first, the absolute necessity of good character in modern life, and second, the consequent need for a program for successfully developing it.

Because (1) of the tremendous importance of character education, (2) of the absolute necessity for all concerned to recognize, accept, and discharge their particular responsibilities, and (3) of the fact that those agencies which promote the development of the wrong kind of character know no rules and recognize no regulations, the author has written pointedly and vigorously, but he hopes not without ample foundation in fact.

Our program of character education must, of course, concern itself for the most part with children and young people, and with adults only as they may contribute to the education of the younger. Adults are, so to speak, "about through"; they are old in years and well established in ideals and habits, while the children are young in years and less well established in ideals and habits. Hence our program must be designed for today's children in today's and tomorrow's world. Of course, any such program will be slow, painful, difficult, and often discouraging because results cannot be seen immediately. But any intelligent attempt will be rewarded with more complete and wholesome living by the children of this and following generations. Herein lies our greatest educational opportunity.

The author wishes to express his appreciation to the many school administrators and teachers who have contributed directly and indirectly to this book and to publishers for permission to quote from copyrighted materials. He is especially indebted to the following for helpful criticisms and valuable suggestions: Ernest A. Harding, Assistant Commissioner of Education, Trenton, New Jersey; Bertie Backus, Assistant Superintendent of Schools, Washington, D. C.; Walter R. Smith, Professor of Education, University of Kansas; Arthur J. Jones, Professor of Secondary Education, University of Pennsylvania; John Rufi, Professor of Secondary Education, University of Missouri; Charles C. Peters, Director of Educational Research, Pennsylvania State College; Martin P. Chworowsky, Principal of the Falk Elementary School, P. W. Hutson, Associate Professor of Education, S. P. Franklin, Professor of Education, and George Ellis Jones, Professor of Psychology, University of Pittsburgh; T. F. Lentz, Associate Professor of Education, Washington University; Ray O. Wyland, Director of Education and Relationships, Boy Scouts of America; R. A. Turner, Field Agent, United States Department of Agriculture; G. W. Rosenlof, Professor of Secondary Education, University of Nebraska; A. B. Liff, Vice-principal, George Washington Elementary and Junior High Schools, Long Beach, California; C. Frances Loomis, Editor, Department of Publications, Campfire Girls, Inc.; John P. Dix, Northeast High School, Kansas City, Missouri; F. A. Balyeat, Associate Professor of Education, University of Oklahoma, and Director of High School Curriculum, Oklahoma City; R. W. Fairchild, President, Illinois State Normal University, Normal, Illinois; Esther Mary Brannen, President, National Association of Journalism Directors of Secondary Schools; W. S. Gard, Assistant Director, Junior Red Cross; George E. Davis, Principal, and J. C. Wright, Director of Home Rooms, Senior High School, Keokuk, Iowa; Charlotte Feeney, National Council of the Young Men's Christian Associations; Josephine

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HARRY C. McKOWN.

GILSON, ILL.,
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CHARACTER EDUCATION

CHAPTER I

BASIC CONCEPTIONS OF CHARACTER

It is not possible to present a complete discussion of character and all of its myriads of implications as they relate to modern life in one chapter, or for that matter in fifty-one or a hundred and one chapters. Whole books have been written and still more books will be written on certain of the lesser and more particularized phases of the subject. But enough will be presented in these pages to indicate briefly a few of the many ramifications of the problems that must be considered by anyone interested in attempting to improve character.

WHAT IS MEANT BY CHARACTER?

The usual definition of *character* runs something like this—"Character is the sum total of an individual's inner traits as represented by his conduct." Formerly it was quite customary to allow the first part of this definition to represent the description of character, but now, because we are certain that these inner traits or characteristics are developed, represented, or utilized in actual situations, we may describe it as one's way of responding or reacting to his environment, or, more particularly, to his social environment, in making desirable and wholesome adjustments to it. Of course these "desirable and wholesome" adjustments will vary from people to people and from time to time; what is wholesome for one people or time may be decidedly unwholesome for another people or time. But character, as we think of it now, must be represented in conduct, and there can be no conduct without settings and situations.

Formerly *morality* was widely used to express somewhat the same idea, but, as it is considered now, morality has more limited connotations. Moreover, like another closely allied term, *ethics*, it has an academic, "goody-goody" implication, often suggestive of theological controversies, that makes it unattractive, especially to younger people.

Good citizenship is a term now coming into widespread use that probably has more to commend it than *character*. It is active, descriptive, modern, and not at all formal or unpleasant.

However, there need be no quibbling over terminology, because morality, ethical character, and good citizenship are all included in the term *character*. Because of the present widespread use of the term, it will be used throughout this volume as being synonymous with, or including, the meanings represented in the other terms.[1]

A few short quotations may shed additional light on the elements and relationships of character.[2]

BAGLEY: "Moral character certainly presupposes as its basis a multitude of effective specific habits: . . . the habit of brushing one's teeth; of shining one's boots; of speaking distinctly; . . . of repressing the desire to yawn, the impulse to strike, and a hundred other impulses that nature never intended to be repressed, yet the habitual repression of which is essential to civilized life."[3]

DEWEY and TUFTS: "Character is whatever lies behind an act in the way of deliberation and desire, whether these processes be near-by or remote."[4]

SYMONDS: "There seem to be two essential features of conduct that go to make up the highest character. One is uniformity of response. . . . The other is universality of response to the element from which it occurs" (the perfection of confacts—or generalized conduct).[1]

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[1] Part I in Durant Drake, "The New Morality," The Macmillan Company, 1928, presents the contrast between "the Old Morality and the New."

[2] For an excellent detailed analysis see Chap. VIII, General Conduct-Confacts, and Chap. XV, Character and Personality, in P. M. Symonds, "The Nature of Conduct," The Macmillan Company, 1930. Chapter III, Character Education, "Tenth Yearbook" of the Department of Superintendence, National Education Association, 1932, presents still other ways of describing character.

[3] BAGLEY, W. C., "Classroom Management," pp. 228–229, The Macmillan Company, 1907.

[4] DEWEY, J., and J. A. TUFTS, "Ethics," (rev. ed.), p. 203, Henry Holt & Company, 1932.

WATSON: "Real character growth comes in proportion as either children or adults face their own problems frankly, predict consequences, make their decisions, and in practice suffer the consequences."[2]

KILPATRICK: "I seem to see three things in the working of a good moral character: first, a sensitivity as to what may be involved in a situation; second, a moral deliberation to decide what should be done; and third, the doing or the effecting of the decision so made."[3]

HARTSHORNE: "Character is thus the art of living. It is won through participation in social and cosmic functioning, through the performance of daily activities in the light of their meaning for the largest or most inclusive reality of which one can conceive. The man of character is one who functions well as a human being, who follows in his own contacts with others the divine strategy he has discovered at work in the world, providing for others conditions through which they may themselves achieve selfhood, forgetting himself in this adventure into the creative life of the universe in which he finds himself always and everywhere at home."[4]

After listing a considerable number of similar definitions of character, Symonds analyzes them and suggests the following summary:[5]

1. Character has to do with those phases of man's behavior other than the intellectual.
2. Character is observed in the crystallization of definite traits.
3. Character represents an organization of behavior.
4. Character is related to conduct. Some claim that character is a summation of conduct; others claim that conduct issues from character.

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[1] SYMONDS, P. M., "The Nature of Conduct," p. 291, The Macmillan Company, 1930.

[2] WATSON, G. B., "The Project Method," *Y. M. C. A. Forum Bulletin*, March, 1924.

[3] KILPATRICK, W. H., "Foundations of Method," p. 337, The Macmillan Company, 1925.

[4] HARTSHORNE, H., "Character in Human Relations," pp. 249–250, Charles Scribner's Sons, 1932.

[5] SYMONDS, *op. cit.*, p. 285.

5. Character in a limited (and usual) sense refers to moral character, that is, one's behavior relative to the conventions and standards of society.
6. Character is the result of an evaluation.
7. Character has to do with the outward expression of inner attitudes or dispositions.
8. Character in a limited sense refers to socialization, self-seeking, and social participation.

Enough has been presented to indicate a general definition and description of character but there remain two important points that must be emphasized, integration and direction.

Integration.—One of the characteristics most easily noticed in a pleasing personality or a strong character is consistency. In all of us there is not one self but several selves, each of which emerges under varying conditions. The simplest illustration of this is to be found in the case of the individual who is courteous, kind, truthful, loyal, or punctual in one setting and the opposite in another. We lack confidence in him because of his inconsistent actions and we say that he is unreliable and undependable. We cannot depend upon him because we cannot predict, with any degree of certainty, his future actions. He displeases us. Just the opposite is true of the individual whose actions regularly follow a definitely established pattern. Consistency is an important element of integration, but it is not the only one.

There are limits, in development, to the usefulness and desirability of the elements of character. We value the ideals and habits of thrift, kindness, and courage, yet there is a possible development of each of these that is anything but desirable. The individual who saves in a miserly manner and does not spend enough to provide himself with proper food and protection lacks judgment, as does the one who listens sympathetically to every beggar's pitiable tale and indiscriminately hands out a coin, or the one who courageously charges an armed burglar. Each may have the highest development of that particular trait, but certainly a mere collection of these and similar highly developed elements would not constitute character.

Moreover, such a maximum development of these and other characteristics would not even be possible for the reason that each of them acts as a check upon the others. The exercise of good judgment and self-control (two other traits) would tend to limit the undesirable development of thrift, kindness, and courage indicated above. And they should. Reason helps to determine just when a person should be thrifty and when he should not be thrifty, when he should give and when he should not give, when he should exhibit courage and when he should not.

In short, there are underlying principles, based upon knowledge, understanding, appreciation, and reason, which determine the limits of the development of particular characteristics, as well as their relationships to each other. Character is not merely a bundle of highly developed separate characteristics, but an organization of them in such a way that they function together as a unit. This fusion we call *integration*. And the integrated personality or character is the one in which conduct represents the most reasonable and useful combinations of these elements and is expressed in consistent patterns.

This integration is important, from a practical point of view, for two good reasons. In general, no elements are overdeveloped and none are underdeveloped; all are properly developed to somewhat maximal usefulness and organized into a well-balanced pattern that tells us what to expect in the future. From this past record it is easy to predict future conduct. In the second place, as Charters says, " . . . integration yields a sureness and effectiveness which enable the person to place behind his actions his full force and drive. He is not hindered by unnecessary vacillation and indecision born of dissensions among his operating traits, . . . he can drive through to a decision and beyond that, into action with force and vigor."[1]

Direction.—The thing that makes a man "strong in character," as we usually consider it, is not merely an accumulation of integrated traits, but also a worthy and desirable motive, purpose, or ultimate objective, judged from the point of view of society as a whole. He must have the traits, of course, but they must be used to campaign in the proper direction. A man possessing a fine array of abstract virtues may be likened to a loaded, properly functioning revolver, which may be used to kill a mad dog or assassinate a president. The direction in which it is fired is certainly as important as the fact that it is a loaded, efficient weapon. The other side of the picture is equally true; a worthy or desirable objective without the traits that assist in its realization is as useless as an unloaded, out-of-order revolver pointed at a mad dog.

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[1] Charters, W. W., "The Teaching of Ideals," p. 339, The Macmillan Company, 1927. See also the discussion on pp. 62–63 of this volume.

In short, an array of properly integrated elements may represent either good character or bad character. Everyone has character—the integrated total of his characteristics, good or bad, or both. A partial evaluation of Lindbergh, taken from the files of the War Department, describes him as "intelligent, industrious, energetic, dependable, purposeful, alert, quick of reaction, serious, deliberate, stable, efficient, frank, modest, congenial." It is possible for this description to fit, equally well, the most vicious gangster.[1] We often speak of "lack of character" when, in reality, we do not mean that at all; we really mean "lack of good character," or, in short, "bad character." A successful gangster must have just about the same traits as a successful business or professional man. The higher the development of these traits and the more complete their integration, the greater the possibility of the individual's attaining eminence, either as a feared criminal or as a respected business or professional man.

THE IMPORTANCE OF CHARACTER

One of America's best known business men was recently asked this question, "What do you consider the most important single quality or characteristic essential to a man's success?" He answered instantly, "Integrity." Then he continued, "I can buy all of the technical skill, ability, or knowledge that I want for five or six thousand dollars a year; but I'll gladly pay several times this amount for the same skill, ability, or knowledge combined with integrity."

Integrity is a simple sounding term, until it is analyzed into its multitude of important elements such as honesty, truthfulness, fairness, cooperation, and reliability, and appreciated, as Diderot says, as "the evidence of all civil virtues."

During Mr. Untermeyer's interrogation of the late J. P. Morgan, in the Congressional Money Trust Investigation of 1912, this great financier stated that "commercial credits depend upon money, or property, or character, but the first thing is character. . . . It comes before money or anything else. . . . Money cannot buy it. . . . When a man gets credit in business, he gets it on his character." Note, too, how the National Surety Bureau, which is the largest bonding company in the world, has organized the National Honesty Bureau for the purpose of teaching school children the vital importance of this virtue.

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[1] See the short biographies of thirteen well-known racketeers under the caption, Men of Action, *New Outlook*, November, 1933.

Even in the organization of a board of directors for a bank, life insurance company, or other commercial enterprise in which the public, in general, is financially interested, those men are selected who enjoy impeccable records in their personal, social, and professional relationships, because those in charge know very well that the public must have confidence in the promotion and management of the company's business. The greater this confidence, the greater the possibility of the success of the concern.

Coolidge evaluated character in these words, "It is not only what men know, but what they are disposed to do with what they know that will determine the rise and fall of civilization." Later, Herbert Hoover stated in similar vein, "Social values outrank economic values. Economic gains, even scientific gains, are worse than useless if they accrue to a people unfitted by trained character to use, and not abuse them."[1]

It is striking to note the extent to which character is placed ahead of technical skill or knowledge by employers. The Bureau of Vocational Guidance of Harvard University recently completed an analysis of the actually recorded reasons for the discharge of 4,375 employees. These reasons were carefully classified into two main headings, "Lack of Skill or Technical Knowledge" (incompetency, slowness, physical unadaptability, etc.) and "Lack of Social Understanding" (insubordination, general unreliability, absenteeism, drinking, carelessness, dishonesty, trouble making, etc.). In the first group were placed 34.2 per cent of those discharged, while in the second group were placed 62.4 per cent.[2] Approximately twice as many were discharged for deficiencies in character as were discharged for deficiencies in skill or ability.

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[1] *Journal of the National Education Association*, vol. 15, p. 105, April, 1926.

[2] 149 cases, or 3.4 per cent of the total number were not classified. See *Religious Education*, vol. 25, pp. 39–41, January, 1930.

In all of our dealings with others faith plays a most important part. Note, for instance, the confidence displayed by the purchaser buying his goods directly over the counter or more or less indirectly through the mail; the banker placing his loans; the patient visiting his physician; the bride accepting her bridegroom; the telephone subscriber calling a number; the client employing an attorney; the building committee letting a contract; the contractor employing a mason; the mason purchasing his tools from the retailer; the retailer buying them from the wholesaler; the wholesaler buying from the manufacturer; the manufacturer placing his order for the raw materials with the collector of raw materials; the collector contracting for their production and delivery. And even, in fact, the confidence of the producer in his own ability to find, grow, or manufacture these raw materials and his confidence in the ability of the carrier to deliver them.

Consider for a moment the relatively small amount of real money there is in circulation in the United States as compared with the enormous volume of business carried on; or the confidence of the average individual that a small bit of paper, worthless in itself, has value because his government is behind it; or the almost universal acceptance of checks and other commercial paper as substitutes for actual cash.

When such items as these are considered, the term *integrity* takes on a more complete meaning and its importance as the foundation stone of all modern relationships is easily seen.

Even in teaching there is now a consensus of opinion that more failures are due to social, moral, and ethical weaknesses than to all other causes such as deficiency in native ability, lack of knowledge of the subjects taught, or incompetency in teaching techniques.

The spontaneous world-wide reception of Lindbergh is another illustration of the average man's appreciation of character. Lindbergh was not the first to fly across the Atlantic. At least nineteen others had made the trip before he did. Lindbergh was a good, but not a great, flyer; he had only a few hundred hours of flying time to his credit, while there were scores of aviators in the United States who had several times this amount. Moreover, plenty of credit should be given to his equipment, his ship, and especially to the motor and its manufacturers. (As one wag remarked, "We all know the name of Paul Revere, but there isn't a one of us who can recall the name of his horse.") The weather was favorable. We are not attempting to detract from Lindbergh's epoch-making feat. It represented neat flying, careful planning and execution, and remarkable accuracy in navigation. Just why did Lindbergh strike the public's fancy as no one else in recent years, if ever? There are several reasons, such as, for instance, his general personal attractiveness, his youth, and the fact that he was unmarried, but probably the most important single reason was his own attitude toward his flight.

President Coolidge, when pinning the Distinguished Flying Cross on his breast, said, among other things, "The absence of self acclaim, the refusal to be commercialized, which has marked the conduct of this sincere and genuine exemplar of fine and noble virtues, has endeared him to everyone. He has returned unspoiled." Note how Lindbergh was rated by his superior officers: "intelligent, industrious, energetic, dependable, purposeful, alert, quick of reaction, serious, deliberate, stable, efficient, frank, modest, congenial, a man of good moral habits and regular in all his business transactions." Then contrast his qualities with those of the typical publicity-seeking movie queen or boxing champion. Little wonder that Lindbergh became, in a week, the most attractive object lesson in integrity and character of recent times.

Aaron Burr possessed a more brilliant and active mind than George Washington, but every schoolboy associates him with deceitfulness, dishonesty, and baseness, because his mental abilities were not sustained by substantial character. He is all but forgotten, while Washington, with fewer talents and less brilliance is remembered as our greatest American hero. We remember him, not for his intellectual attainments, but for his sturdy moral qualities. The distinguished Bacon, after living a life full of great achievements and finally coming to power as Lord Chancellor of England, was convicted of financial corruption and lived his last five years in disgrace.

Even in ancient myths we have similar illustrations of the death of famous heroes due to some vulnerable spot. The reader will recall the vulnerability of Achilles' heel where he was held by his mother, Thetis, as she dipped him into the river Styx; of Siegfried, upon whom fell one small lime leaf while he was bathing in the dragon's blood; and of Balder whose mother made everything in nature, except mistletoe, swear that it would not harm him. How often fame, strength, success, prowess, ability, and all other kinds of brilliance and excellence are overshadowed by some failure caused by an unprotected spot.[1]

Still another evaluation of the importance of character may be obtained from an examination of the laws concerning the teaching of it. The earliest school law in America, the Order of the General Court of Massachusetts, issued in 1647, emphasized the importance of moral and religious training in the following words:

> It being one chiefe piect of yt ould deluder, Satan, to keepe men from the knowledge of ye Scriptures, as in former times by keeping ym in an unknowne tongue, so in these lattr times by pswading from ye use of tongues, yt so at least ye true sence & meaning of ye originall might be clouded by false glosses of saint seeming deceivers, yt learning may not be buried in ye grave of or fathrs in ye church & commonwealth, the Lord assisting or endeavors.

The Ordinance of 1787, in granting land for the public schools, stated that

> Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged in the states to be carved from this Territory.

At the present time every state has legal provisions requiring the teaching of what we may call *character education* in its schools. These laws vary from one provision in Delaware dealing with the effects of alcoholic drinks, stimulants, and narcotics to thirty-seven specific laws in the state of Washington. At least seventeen states use a definitely organized program.[2]

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[1] Of course it is only reasonable that an individual be remembered for his contributions rather than for some less important event in his life. But peddling gossip and scandal is apparently attractive. Note, for instance, the recent movement to "debunk" national heroes, Nathan Hale, Paul Revere, Andrew Jackson, George A. Custer, Abraham Lincoln, and others.

[2] See State Legislation for Character Education, *School and Society*, vol. 33, p. 306, Feb. 28, 1931.

Furthermore, it will be recalled that "Ethical Character" was mentioned as one of the seven "Cardinal Principles of Secondary Education." It was evaluated in this statement, "In a democratic society ethical character becomes paramount among the objectives of the secondary school."[1] It is trite to remark, too, that three of the other six cardinal principles are closely related to this one—"Worthy Home Membership," "Civic Education," and "Worthy Use of Leisure."

Still another important reason for the interest in character education is to be found in an increased respect for personality or integrated all-roundness. The integration of personal elements in an individual is now considered just as essential as the fusing of community elements or national elements, and the reasons for this modern demand are about the same in all of these fields. Where, formerly, an individual traveled in a small circle, the need for an attractive personality was not very pronounced. Now all of his activities, social, economic, political, religious, etc., have widened, and a fuller personality is required to live successfully in the larger field of his widened activities.

Even the schools are making serious attempts to train for complete, or all-round, living. The older traditional school emphasized knowledge or the mental side of the individual and had as its ideal the valedictorian. But it is possible for the valedictorian to have the finest array of high marks, and be at the same time offensive personally, dumb socially, a wreck physically, devoid spiritually, a misfit vocationally, and a grafter politically. In a modern world he can never fit easily and completely, if all he possesses is mental excellence. A community does not need valedictorians half as much as it needs good citizens, for, basically, a community is not a group of scholars, but an organization of citizens. So the modern school is making headway in emphasizing training in all-roundness, and what is all-roundness but personality and character spelled in a different way?

Final proof of the importance of character may be found in a consideration of the extent to which moral instruction is being promoted by such agencies as the following:[1] National Education Association, Department of Classroom Teachers, World Federation of Teachers' Associations, United States Office of Education, Character Education Institute, Institute of Social and Religious Research, Ethical-culture Societies, Religious Education Association, White House Conference on Child Health and Protection, First International Congress on Mental Hygiene, Young Men's Christian Association, Young Women's Christian Association, Junior Red Cross, Camp Fire Girls, Boy Scouts, Girl Scouts, Girl Reserves, Hi-Y; graduate and research courses at higher institutions of learning—Iowa, Columbia, Chicago, Southern California, and others; curricula and programs now being developed by state and individual school systems; young people's conferences, youth movements, and church organizations; and the great interest in literature on the subject—complete books, bulletins, and pamphlets, as well as articles in professional and popular magazines.[2]

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[1] "Cardinal Principles of Secondary Education," Bulletin 35, p. 15, Department of the Interior, 1918.

Illustrations might be multiplied but enough have been presented to indicate the esteem in which the average man as well as the employer and legislator holds character, and apparently to justify Voltaire's statement, "Men succeed less by their talents than by their character."

THE SCHOOL AND CHARACTER EDUCATION

After making and presenting a study of current school practices in character education, Betts and Hill concluded, "From this inquiry and other sources it is evident that the present character education movement is uncertain as to theory, largely without leadership, not sure of its direction. . . . Unless all signs fail character education will be the dominant problem in public school theory and practice for the years that lie next ahead."[1] The report of the White House Conference includes this statement, "The schools may be regarded as failing to meet their obligations to society at large if they fail to prepare youth to participate in business, professional, civic, and moral life, in which questions of ethics arise at every turn." A great many similar quotations might be included if it were necessary to show the extent of the belief that the school must accept a very large part of the responsibility for this phase of education.

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[1] The seriousness with which these organizations are attacking the problem may be illustrated by the five-year study of the Character Education Inquiry and the four-day White House Conference for which 1,400 experts, divided into hundreds of subcommittees, studied every phase of child life. More than 3,000 persons from all parts of the country attended this Conference.

[2] For instance, Roback's "A Bibliography of Character and Personality," lists 3,238 references. It is published by Science-Art, Cambridge, Mass., 1927.

Naturally, the school is not in position to accept final responsibility for the formation of all of the desirable attitudes and actions in all of the many phases of the individual's life, because some of them lie outside of its proper domain. However, because of its strategic position, as represented by setting, materials, personnel, and leadership, it can assist in the development of profitable experiences through the building of concepts (generalized thinking) and confacts (generalized conduct) that will be valuable in somewhat similar situations outside. Moreover, it is being increasingly recognized that the responsibility of the school is not limited to the classroom, subject, textbook, or the entire field of the so-called extracurricular activities. Modern education is concerned, as was pointed out previously, with the development of all-roundness, and this will reflect, in one way or another, just about all of an individual's life and experiences. The relation of the school to character education will be discussed at greater length and in considerable detail in later chapters.

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[1] Betts, G. H., and G. E. Hill, Current Practice in Character Education in the Public Schools, *School and Society*, vol. 36, pp. 157–158, July 20, 1932.

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CHAPTER II

CHARACTER AND MODERN LIFE

If, as has been pointed out in the preceding section, character is fundamental to a properly balanced life in society, it is only logical to analyze some of the main interests and activities of that society in an attempt to discovery precisely the direct relationship of character to these various elements.[1] Many of the recent changes in family, political, industrial, commercial, educational, and religious life are well known, but their implications as related to character and to character education are less well appreciated. The presentation of a few of the more important of these may help to indicate not only the stupendous problem that lies ahead of the character educator but also some of the opportunities and possibilities that are also his.

FAMILY LIFE

The many striking and revolutionary changes in family life since the day of the pioneer are common knowledge, and only a paragraph or two are necessary to bring this knowledge to a sharp focus. In the pioneer home there was a more or less close sense of real kinship. The home was the social center, educational center, religious center, political center, and vocational center. Under the one roof were housed all of the varied phases of each member's life. The child was actually a member of a small, but none the less real and complete, society in which he worked, played, ate, and slept, under the supervision of his parents or older brothers and sisters or other relatives.

Today the average home is usually only more or less of a house in which to sleep, and, judging by the laments of many parents, occasionally to eat. Socially, the home has broken up; often, too, it is legally broken up.[1] The day of the old red tablecloth has just about gone and the old-fashioned evenings at the fireside have all but disappeared, for just as soon as the child is old enough he becomes a member of any one or more of the dozens of educational, religious, social, and recreational institutions and organizations in his community. Consider for a moment the possibilities of his or her membership or participation in such modern attractions as the Y.M.C.A., Y.W.C.A., Boy Scouts, Girl Scouts, Camp Fire Girls, libraries, movies, recreation and amusement parks and centers, church and religious organizations, youth meetings and conferences, school activities without number, and many other opportunities unknown to the pioneer. Little wonder that the average parent complains that the child is home only long enough to eat and sleep, and often hardly that. Perhaps there is a good deal of truth in the pithy quotation, "Apparently we have little need of a home: we are born in a hospital, educated in a school, married in a church, and buried from a funeral parlor."

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[1] See Part II, "Some Questionable Aspects of Current Morality," in Drake, "The New Morality," The Macmillan Company, 1928. See also R. W. Sockman, "Morals of Tomorrow," Harper & Brothers, 1931.

Economically the home is no longer a unit. Its members are probably employed in widely varying and apparently unrelated occupations. Often these members do not see any relationship between their tasks and their own general welfare. Frequently, the hours, remuneration, and other conditions of their employment are as divergent as the occupations themselves.[2]

INDUSTRY

Former small-scale production with its comparatively crude and simple methods and its dependence upon outlets and markets largely local and consequently limited has been replaced, owing to thousands of labor-saving devices and inventions, by refined, complex, and highly specialized procedures and organization that utilize immediate markets as wide as the world itself. Three illustrations will show the rapidity with which this development has come about. There were 4,000 miles of railroad in the United States in 1842; 31,000 in 1860; 93,000 in 1880; 199,000 in 1900; 252,000 in 1920; and 249,000 in 1930. There were 30,000 telephones in use in 1880; 1,300,000 in 1900; 12,500,000 in 1920; and 19,500,000 in 1930. There were 4,000 motor vehicles in 1900 and 27,000,000 in 1930.

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[1] Some interesting and startling facts on divorce will be found in Anthony M. Turano, The Papers Call It Heart-balm, *American Mercury*, May, 1934.

[2] An account of the population shifts occurring comparatively recently in New York City may be found in Henry Robinson's article, How the Town Has Changed, *The Reader's Digest*, November, 1933.

With this era of complex and highly specialized industrial and commercial development came also a continuation and an enlargement of the early idea of "rugged individualism," with the result that individuals, families, and corporations gained control over these enlarged units of business life. During the past decade there has appeared a rising tide of resentment, opposition, and outright antagonism toward the old ideal of "rugged individualism" that was not present in the earlier day. When man lived and labored in pioneer days he was largely independent, his few and simple wants were met, in the main, by what he raised or made, and "rugged individualism" could be justified. As industry and commerce developed, vocations split into hundreds of smaller specializations, all dependent upon each other; the "rugged individualism" of the earlier day had to give way to interdependence and cooperation, and thus it became less and less defensible.[1]

But, as we have seen during the past five years, production has outrun consumption, proper distribution has been an unsolved problem, and these, coupled with some fancy "financeering" by the world's most "rugged individualists" have sent millions of unemployed into the streets, hungry and destitute. With the pictures of the wealth, wastes, and extravagances of the few before us, is it any wonder that envy, distrust, and hate have developed, followed by a demand from the more careful thinkers for a more or less complete reorganization, in the interest of food, clothing, and happiness outlets for everyone?[1]

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[1] An attractive article pertinent to this discussion is H. A. Batten, Employers and the Slave Complex, *Atlantic Monthly*, June, 1933. A longer treatment may be found in Mathew Josephson's, "Robber Barons," Harcourt, Brace, & Company, 1934. William McAndrew writes regarding this book in *School and Society*, p. 293, Sept. 1, 1934, "If done in blank verse, the story would be an epic of iron men crushing out the sap of liberty from the republic, changing the national hero from a Washington to an Insull, a Van Sweringen, or a Henry Ford."

The individual of the early day soon came to recognize that some other person, because of his particular skill or control of materials, could supply certain articles and services cheaper than he himself could make and supply them. So specialization began to develop. In exactly the same way this recognition and practice of specialization spread from the individual to the family, then to the community, and finally to the nation. With it came, naturally, a parallel development of interindividual, interfamily, intercommunity, and international toleration and respect.

This basic theory of interdependence and cooperation, if actually accepted, may appear to strike at the roots of the cherished "Americanism" that we teach in our schools—that "all of you can go as far and as fast as you like." But this narrow theory of "Americanism" is all the more deluding when one realizes that nearly all of our great heroes were heroes of a largely individualistic period. The weakness of such teaching lies in the fact that the child will live in a cooperative period. Naturally, some competitive and individualistic urge is necessary and desirable, but the great modern emphasis upon widened social responsiveness and responsibility must mean the larger good for the greater number instead of the larger good for the lesser number.

NATIONAL AND INTERNATIONAL LIFE

The recent tremendous upheavals in family and industrial life are paralleled by similar disturbances in the political life of the average community.

Years ago a man's loyalty was to himself and then later to his family and his flocks and herds. As other families settled near him and began to produce some of the articles and render some of the services that he required better or cheaper than he could, his sympathies gradually widened to include, to some extent, other families than his own; as a result a new community was soon formed. Thus were interfamily interdependence and loyalty encouraged. Later, communication and transportation developed and distance was annihilated so that widely separated families were brought close together. Consequently, community interdependence and loyalty supplanted, or at least supplemented, the family interdependence and loyalty of the earlier day. In this national phase were to be found all of the early man's prejudices, loyalty to his own, intolerance of others, fears of his neighbors, and feelings of complete independence.

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[1] A very readable book, "New Frontiers," by H. A. Wallace, giving a "philosophic-impressionistic account of where the New Deal thinks it is headed," was published by Raynal and Hitchcock, 1934. A contrasting point of view may be found in Herbert Hoover, "The Challenge to Liberty," Charles Scribner's Sons, 1934. John Dewey, "Individualism, Old and New," Minton, Balch & Company, 1930, might well be read in connection with these other two volumes.

The next step in this development came about as naturally as those preceding it. It is an increasing acknowledgment of the contributions of others—this time of other nations. It is represented by a growing tolerance of their political and social beliefs, but above all by an acknowledgment of our dependence upon them as well as of their dependence upon us. The reasons for this expansion were just about the same as the reasons for the other expansions—ease of transportation and communication, a recognition of the ability of other nations to supply specialized materials and to render services more readily and more cheaply than we can, and also of our own opportunities for supplying specialized materials and of rendering services to them. So national boundaries were annihilated, in many of the relationships of man's life, in exactly the same way that earlier individual, family, and community boundaries were wiped out. Quite a change since the time when Jefferson expressed the hope that Europe would never have any more to do with us than it did with China!

It is needless to state that the political and social disturbances of every nation on earth have their influences on our own. Dictatorships in Italy, Germany, Latin America, and in other countries; population problems in Japan; the desire for national unity and organization in China, or independence in India; the Soviet's drive for the new in industry, education, religion, and government; our own economic depression; all of these—to illustrate with a short list—have their reverberations in finance, commerce, education, religion, society, and politics of every nation on the globe.

This position is difficult for the average "patriotically" trained individual to see. He has always been taught that his country was founded through God's providence, that it outstrips the world in just about all of man's varied activities, and that, in short, it is the natural leader and ruler of the world. Consequently, it is hard for him to accept the broader meaning of patriotism that includes, as it does, a toleration of countries, races, colors, and creeds other than his own. This reluctance to accept the larger group as his own is absolutely no different, except in extent, from a similar reluctance on the part of his forefathers to accept other individuals, families, and communities as their own.[1]

There is a place for narrow patriotism—love and appreciation of one's country—just as there is a place for a similar love for one's self, one's family, and one's own small community. But how often is this narrow patriotism, and its expression in resultant actions, just as stupid as similar "patriotism" often displayed by children.[2] How frequent are the fights between children, for instance, over some slight slur or other equally unimportant cause. This is patriotism in a very real sense, to be sure, but based upon an erroneous sense of values and finding expression in such primitive and barbaric ways.[1]

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[1] The fact that it appears to be easier to see fault in another than in one's own self and also in another nation rather than one's own is well illustrated by the following incident. Recently the author was visiting a high school class in social science in which an interesting and frank discussion was taking place. During this discussion one of the girls made this statement, "We have become real excited over the reports of Hitler's attitude toward the Jews. Why wouldn't it be more reasonable for us, first, to get excited over California's attitude toward the Japanese; the South's attitude toward the negroes; and our general attitude toward the Jews?" Another student in the group later raised this question, "Why hasn't Japan as much right in Manchuria as the United States has in Nicaragua?" Some real thinking was being promoted in that group. Many individuals would doubtless make the preceding sentence begin, "Some really *dangerous* thinking. . . . " However, against this idea, the author would propose a recent statement by Dr. T. H. Briggs, "Any education that is really important is dangerous."

[2] Note the recent hullabaloo caused by the red letters "U.S.S.R." (United States Senate Restaurant) on the collars of the waiters in this restaurant. During the World War "patriotism" was shown by Americanizing the German names of cities, streets, and persons, and at least one disease ("German" to "Liberty" measles), and by eliminating the study of this language from the curriculum. France and Belgium made no such moves.

The author can recall, for instance, one of his most devastating "two-boy wars" which was caused by the remark of a neighbor boy, "My dad is smarter than your dad." The fact that the author was victorious in this "war" had no effect, one way or the other, on the relative smartness of the parents concerned. And it aided civilization no more than a thousand other wars fought for equally insufficient causes or reasons. Some time later, he became involved in another "war," but this one was perhaps more justifiable. A neighbor boy kicked in the door of his sister's playhouse and stole one of her kittens. These two were as real wars as were ever fought, although not, perhaps, with the advertisements, slogans, Biblical quotations,[2] and other propaganda commonly utilized to mobilize hatred and give sanction. The reader can probably match these "wars" with similar conflicts from his own childhood.

The first "war" mentioned was not one bit different, except in ages of combatants and extent of injuries, from the many duels fought over equally unimportant matters in our own country in an earlier day. It is doubtful if even the participants in these duels or "affairs of honor" would have stood by and seen their boys fighting for similarly insignificant reasons. However, after we grow up and recognize that such slurs are in reality not serious, may, in fact, represent truth and not slander, dueling passes from the picture. So we come to laugh or joke about such unimportant matters, or, at least, we engage in no military campaigns because of them.

Incidentally, there were war profiteers in those days of childish wars, also. These "munitions makers" did not profit financially from two boys fighting in the village street, but they did profit as regards amusement and naturally encouraged extension of the conflict in the interest of continued or added pleasure in watching it.

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[1] An attractive chapter to read in this connection is, Nationalism Amuck, in Glenn Frank's, "America's Hour of Decision," McGraw-Hill Book Company, Inc., 1934. See also Norman Hapgood, "Professional Patriots," Boni & Liveright, 1927.

[2] The reader may be aware that recently there was prepared and printed by the Department of War of the United States Government a pamphlet justifying war by means of quotations from both the Old and the New Testaments. Shortly after its appearance it was withdrawn from circulation.

This homely experience can be paralleled by similar wars between families (feuds), between communities, and even between colonies and states in an early day. There were undoubtedly more justifiable causes for some of them, comparable to the theft of the kitten referred to above, than for others. But as time went on and "loyalty" began to mean something deeper, methods of settling disputes became more peaceable and such wars became less frequent. Why should not wars between modern nations be just as unthinkable as wars between smaller communities or states? If states within a nation do not go to war with each other, why should the nations themselves? We have now established ways of settling difficulties amicably between individuals, cities, and states. Why not between nations?

There are a number of reasons why many people are not yet willing to accept this in either theory or practice. But the most important single reason is lack of education—we are not yet internationally minded.[1] Naturally, this education will take time, as did the education in the three other situations mentioned. But the time will come when wars between nations will, normally, be as unthinkable as wars between Chicago or New York City, or Illinois and Iowa. Canada and the United States, for instance, have developed far in this direction. It may be true that as long as human beings are human beings there will be those who fail to accept their responsibilities in society and who still wish to be, in one way or another, "rugged individualists." And these may control nations. If so, they will cause trouble until we devise better means of dealing with them.

Logically the way to stop war is to remove the causes of it. Lamont Du Pont, President of E. I. Du Pont de Nemours & Company (which received orders for $1,245,000,000 worth of war munitions and materials and paid 458 per cent of the par value of its original stock during the past war, according to testimony brought out at the Nye investigation) stated in a letter to Senator Nye and published in the papers of Nov. 9, 1934, "War is caused by economic and political rivalries. It is fomented by fanaticism, bad temper, suspicion of other people, criticism of their actions, sensational dispatches, and fraudulent practices."[1] If this is true then it is reasonable that individuals must be educated to a discriminatory sense of relative values.

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[1] See Harry Elmer Barnes's clear analysis under the title, Child Training for International Intelligence, in "Developing Attitudes in Children," University of Chicago Press, 1932. For very interesting reading concerning war, which will knock its glamour into the proverbial "cocked hat," see Sir Philip Gibbs, "The Way of Escape," by Harper & Brothers, 1933.

If the main cause of war is financial profits to shipbuilders and shipowners, investment bankers, munitions makers, and labor, then remove the opportunity for such profits. Conscript capital and labor in exactly the same way soldiers were conscripted during the late war.[2] On Dec. 12, 1934, President Roosevelt in addressing a White House conference of leaders and administration advisers preparatory to recommending appropriate measures to Congress said, "The time has come to take the profit out of war. . . . The boys in the trenches got one dollar a day and the boys in the munitions factory got eight to ten dollars a day."[3]

It is probably true that if the manufacture and sale of war munitions, supplies, and equipment were made illegal and strictly and effectively prohibited, the war talk now prevalent in all countries would cease with results beneficial to international amity. The recent exposé of the propaganda and activities of these manufacturers probably explains a great deal of this war talk.[4]

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[1] This same belief is reflected in a lively book, "War," by Drew Pearson and Constantine Brown, Doubleday, Doran & Company, Inc., 1934.

[2] Mr. Dupont, in the letter referred to above, defended the munitions trade but urged a curb on all war profit and arms exports.

[3] The reader will probably recall the fact brought out by the Nye investigation that Eugene P. Grace, President of the Bethlehem Steel Corporation, received bonuses from his company totaling $2,961,000 during 1917 to 1918; and also that Mr. Grace considered the veterans' demand for the immediate payment of their bonus "unfortunate."

[4] For a clean-cut description of the philosophies, policies, and activities of foreign munitions makers see the text of Senator Nye's Resolution to Investigate America's Armament Makers, printed in the *Congressional Record*, Mar. 6 and 12, 1934. In Hon. Ross A. Collins' address, "The Army and Propaganda Power," to the House of Representatives, Jan. 10, 1930, obtainable from the Government Printing Office, will be found a description of the methods used to popularize the military establishment. "Merchants of Death," by H. C. Englebrecht and F. C. Hanigen, Dodd, Mead & Company, Inc., 1923, discloses many startling facts, including the "net war profits" of the United States armament industry.

That there is now an increasing opposition to war is evidenced by the recent organization of anti-war societies and peace organizations, both national and international, such as, for instance, The League of Nations, disarmament conferences, The National Council for the Prevention of War, The American Peace Society, The American School Citizenship League, The National Student Forum on the Paris Pact, newspaper articles and editorials, books, magazine articles, and other publicity.[1] Even military training in our high schools, private preparatory schools, and colleges, which has long enjoyed an unquestioned reputation as a "character builder," has recently been put very much on the defensive by widespread criticisms.[2]

If individual character is indissolubly bound up with family, community, and national ideals and relationships, it is just as indissolubly bound up with international affairs.[3]

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[1] Note, for instance, Dr. Harry Emerson Fosdick's dramatic "Apology to the Unknown Soldier." A brief discussion of The Clergy and the Anti-war Spirit may be found in *The Literary Digest* for May 26, 1934. "Citizens' Organizations and the Civic Training of Youth," by Bessie Louise Pierce, is an excellent survey of the activities and programs of some 200 organizations composed of citizens who have interested themselves in what the schools are training the children to believe, especially about patriotism, pacificism, socialism, communism, militarism, etc. This is the third volume in the Report of the Commission of the American Historical Association on the "Social Studies in the Schools," Charles Scribner's Sons, 1934. Other equally important books are scheduled for early publication. See also A. J. Murphy, "Education for World-mindedness," Abingdon Press, 1931, and "Developing Attitudes in Children," pp. 20–40, 67–83, 139–149, University of Chicago Press, 1933. An excellent article is Daniel A. Prescott, Civic Motivation in an Interdependent World, *Junior-Senior High School Clearing House*, vol. 9, pp. 271–275, January, 1935.

[2] A good recent article on this general topic is Edwin C. Johnson, Military Training: A Critical Appraisal, *Progressive Education*, vol. 12, pp. 12–19, January, 1935. See also H. Hartshorne, "Character in Human Relations," pp. 112–117, Charles Scribner's Sons, 1932. One of the very best discussions of this topic will be found in W. L. Nash, "A Study of the Stated Aims and Purposes of the Departments of Military Science and Tactics and Physical Education in the Land-Grant Colleges of the United States," Teachers College Press, Columbia University, 1935.

[3] The "World Goodwill Packet," obtainable from the office of the National Education Association, 1201 Sixteenth Street, N. W., Washington, D. C., contains attractive materials which may be used in developing international amity.

POLITICS

Whether entirely accurate or not, "politics is rotten" is the most general evaluation of it. Probably some of it is green, some ripe, and certainly much of it is rotten, judging by the amount of space devoted in the typical newspaper to such topics as: prosecutions of ballot-box stuffers, ballot counters, and election thieves;[1] charges of political persecution as well as unsuccessful prosecution; political influence in the purchase of supplies, building lots, materials, and equipment; low assessments of property units of politically interested families and corporations; corruption in police-political combinations, trials of public treasury looters; political employment abuses; "sacred cows" in newspaper offices;[2] and a hundred other phenomena. Such publicity has doubtless been beneficial in exposing the details of political thuggery, but publicity alone, no matter how startling, will accomplish little, especially if it is so easily met with the current "You're telling me?" or "Oh yeah?"

In a little pamphlet entitled, "Civics as It Should Be Taught," issued by the National Self Government Committee,[3] occurs the following pertinent quotation relating to a few of the instances of crooked politics brought out by the Seabury investigation of New York City:

> What use all this flag saluting and teaching government as it is supposed to work, but never telling just how it does work, and how to break the Bosses' stranglehold? When a city pays four times the assessed value for every school site acquired in the last ten years . . . When the Commissioner of Weights and Measures puts his O. K. on 1384 false scales in 1347 places examined . . . When a Sheriff of New York City on a salary of about $10,000 deposits over $360,000 in six years and cannot tell how he got it . . . When a Magistrate is shown to have had too close contact with shady characters and when five other magistrates quit under fire, "Stop, Look, and Listen" should be on the blackboard of every civics class.

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[1] For a description of the new art of election thievery, see Frank B. Kent, How Politicians Steal Elections, *The Reader's Digest*, November, 1933.

[2] A "sacred cow" is an individual, company, or cause about whom or about which a newspaper will publish no unfavorable news.

[3] 80 Broadway, New York City.

Note the ease with which the word, "politics," makes one think of such expressions as "boss," "thugs," "grafter," "muckraking," "Tweed Ring," "ballot-box stuffer," "padded registration lists," "municipal bankruptcy," "corruption," "politics and crime," and "election thief."[1]

The average man-of-the-street's evaluation of Congress is probably typified by the well-known cartoon of a fat, stuffy, bewhiskered, funny-faced, hesitating little man with an umbrella under his arm—the very opposite, in suggestion, of manhood, strength, and personality. Perhaps some of this ridicule can be attributed to political opposition, but certainly not all of it.[2]

One of America's best known politicians was once asked by a young man how to become a successful politician. His answer was, "Spend ninety per cent of your time in finding out what the people want and then ten per cent in shouting for it. A political leader is not a real leader at all, he is a most careful and adroit follower." In Arthur Brisbane's syndicated column of June 5, 1934, is to be found this statement, "The wise politician says nothing on the first day. He waits to know what ninety per cent think and say on the second day. Then he says very little, with not much meaning." This probably explains why the typical political program is a collection of inane froth with which nearly everyone is in perfect agreement. But such froth can be made to sound pretty and our emotions may be stirred to the depths by some loose-jowled, quivering-voiced, clench-fisted, fiery-eyed politician who intersperses it with sentimental references to our flag, home, forefathers, and what not.

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[1] Mussolini, in June, 1934, published an article, widely copied in the American newspapers, the main idea of which was, as stated by him, "Italy curbed crime by throttling the politicians." The following books contain amazing and authentic accounts of political crookedness: Frank R. Kent, "The Great Game of Politics," Doubleday, Doran & Company, Inc., 1930; J. E. Finegan, "Tammany at Bay," Dodd Mead & Company, Inc., 1933; William B. Northrop and John B. Northrop, "The Insolence of Office; The Story of the Seabury Investigations," G. P. Putnam's Sons, 1932; and Lincoln Steffens, "The Shame of the Cities," S. S. McClure. A recent and somewhat more sympathetic picture of the politician may be found in J. T. Salter, "Boss Rule: Portraits in City Politics," Whittlesey House, McGraw-Hill Book Company, Inc., 1935.

[2] For a recent picture of "The Senate Show," read the article under this name, by Richard Lee Strout, *The North American Review*, June, 1934.

Can politics be anything else but rotten? Is politics, especially of city and state, such a game that "the self-respecting man stays out of it" as a political observer recently wrote? Can politics change its ways?[1] Does politics offer career opportunities for the young man or woman? Can there be politics without the vicious relationships with crime, police, and the courts? Are there basic differences between the statesman and the politician which cannot be eradicated? Why is it that every year sees a decline in the number of voting citizens? What is an intelligent voter? And how can we make one? Is it ethical for a man to have two sets of standards—one for his family and one for his political activities? These and many similar questions are in the minds of every individual who today is interested in improving democracy.

There is a brighter side of the picture, of course, especially as it relates to Federal, rather than to municipal and state, politics. Increasingly government employees are selected on the basis of classifications other than political, through such an institution as the civil service. Also attention is being devoted to the serious training of competent individuals for particular, highly specialized fields such as the foreign service.[2] But there yet remains plenty to be done to make even Federal employment attractive.

It is probably true that the average man is a Republican or a Democrat because his father and his grandfather were, and not because he himself has chosen on the basis of the relative values of the two political programs. There are probably not ten men in a hundred who can tell the real and fundamental differences (if there are such) between the political programs of the two parties. Champ Clark once said that "the biggest difference between a Democrat and a Republican is that one is in and wants to stay in, and other is out and wants to get in." Professor

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[1] John F. Curry, deposed "Boss of Tammany Hall," snorted in 1929, when he was elected, in answer to a demand for a "New Tammany" (ostensibly a more honest one), "There is no new or old Tammany. There is and has been just one Tammany, one organization. Tammany has always been Tammany." Professor Albert Bushnell Hart, writing in 1930, said (*Current History*, November, 1930), "There never was a time in America when the system of boss-rule was so complete and widespread as now."

[2] See Jay Franklin's articles, Go Political, Young Man, and How Young Men Can Go Political, *Vanity Fair*, April, 1934, and January, 1935.

Raymond Moley recently stated, "The people, when they do vote, do so on inconsequential grounds: the religious faiths of the contestants, the social graces of the candidates and their families, their views of non-governmental questions, the cut of their clothes, and other items interesting and irrelevant."[1]

PROPAGANDA

This term has taken on a shady meaning during the past few years, due largely to the exposé of the "educational campaigns" of great corporations, particularly public utilities. As commonly understood the term implies subtle education—the dissemination of information and the spreading of doctrines in the interest of promoting ends not apparent on the surface. Of course, it would not be effective if its purposes were apparent. Two illustrations will be discussed. Our first interest concerns the newspaper.[2]

Years ago the newspaper was a fact-recording and fact-reporting institution. Few, or comparatively few, advertisements were carried or were even necessary because of the simplicity and closeness of commercial enterprises. Later, as these assumed larger proportions and competition became more pronounced, the newspaper began to swell with advertising, and soon the "advertising manager" put in his appearance.

At about the same time political advertising, as purely paid-for material, became common. This was as logical as commercial advertising. But note the following developments. Many people do not read the advertisements but do read the editorials. So what was more natural than to subsidize the editor, in one way or another, directly or indirectly, to promote the interests of particular parties or candidates? So the newspaper began to take on a political bias.

The last step in this development came when the powerful interests—financial, political, commercial, educational, religious, or what not—invested heavily in and so effected more or less complete control of the entire newspaper. Naturally the newspaper mirrored the thoughts, ideas, and plans of those who controlled it. So the political emphasis that had formerly existed in paid advertising and editorial presentation spread into the

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[1] *New York Herald Tribune*, June 6, 1931.

[2] See also the discussion in Chap. XVII.

"news" of the day, and became all the more impressive and influential as it became the more subtle through doctored accounts of political news, manufactured or "prophetic news," and display and placement in the newspaper.[1]

Even the "independent" newspaper, politically speaking, is greatly influenced indirectly by these and many other forces. For instance, it must not discourage the advertising of some important advertiser by discussing violations of child labor or other laws that he may fail to observe. It cannot afford to antagonize unions, creeds, or other organized bodies—military, religious or social. If it does it will lose advertising contracts, subscriptions, and friends—and it cannot afford to lose these.

A few days ago the author picked up at random three daily newspapers of the same date and from the same city and checked the news of their first-page "scareheads," the most important news items in the paper, against each other. What he discovered is shown below—"(I)" signifies "important" display or write-up, "(U)," "unimportant." One of these news items concerned politics, one religion, and one a homicide.

	Paper 1	Paper 2	Paper 3
News item 1	Scarehead	Not mentioned	Page four (U)
News item 2	Page two (I)	Scarehead	Last page (U)
News item 3	Page one (I)	Page six (U)	Scarehead

Perhaps this comparison represents one of the unusual days when no vital and universally important news "breaks." Probably often there is a much higher rate of agreement as to what constitutes the day's most important news; in any case, there could hardly be greater disagreement than represented above.

Note, too, how really important issues of the day are smothered under the relatively insignificant, but (sad to relate) perhaps more exciting, accounts of some unusual homicide or sex crime. Just recently, the largest newspaper in one of our largest cities (financially bankrupted by "politicians") smothered the news of important meetings and conferences in connection with its school crisis for six days under the account of an old woman who killed her daughter-in-law. All of the homes in that city, directly, through children in school or through taxation, and hundreds of thousands of other homes throughout the nation, indirectly, were vitally interested in the first item mentioned, while, at most, only two families were directly and vitally concerned with the second item.

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[1] A vivid and recent picture of the policies and practices of some newspapers will be found in W. R. Hearst, the Public Press, and Freedom in the Schools, *The Social Frontier*, vol. 1, February, 1935.

The recent revelations of "high financeering" in New York City were similarly smothered in most of the newspapers of that city, as well as in many throughout the nation, under the "news" of a fourth-rate campaign in a fourth-rate war along the Chinese Wall. Two of the country's greatest and most boastful-of-their-independence newspaper chains failed to give much more than passing attention to it. Because it was not important? Hardly. More likely because, in the minds of those most concerned (and probably most financially interested) such publicity would be detrimental to confidence in "high finance."

During the past three or four years how many are the true stories that parallel the following. In a certain state that has been rather generous to public education (as "legislative generosity" usually goes) there was a very definite and organized opposition to the legislature's proposed appropriations for the public schools. The newspapers were full of this antagonistic "news" and editorials in opposition were plentiful. While this opposition was occupying the public's attention, the same legislature approved unheard-of appropriations for road building —repairing and beautifying old roads, extensive rerouting, and more extensive laying out of new routes. At the middle of the year more than 400 schools in that state were closed for lack of funds, but the work of building seven-thousand-dollar-a-mile roads past those empty schoolhouses went merrily on. The opposition to the school budget was merely a "smoke screen" that effectually concealed the operations of those more interested in roads (and attached contracts) than in the schools. Incidentally, this same legislature, somewhat later, turned "thumbs down" on all child-labor bills.[1]

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[1] A most excellent discussion of the general topic of propaganda, as well as one of the most recent, will be found in "Pressure Groups and Propaganda," the May, 1935, number of *The Annals* of the American Academy of Political and Social Science.

It is sad to relate that the real facts of the relative expenditures for education as against expenditures for other items commonly used are rarely placed before the average citizen. Does he know, for instance, that for every one hundred cents spent for public education ninety-three cents are spent for tobacco; that beautification costs, each year, only slightly less than the school's entire bill; that in 1928 twelve billions of dollars were spent for pleasure cars and twenty-one billions for diversion, as against less than three billions for the schools; that the cost of crime is more than four times the cost of education; or that the cost of only three hours of the World War would run the Cleveland schools for an entire year? Does the citizen know these facts? He does not. Why? Because he has not been taught them. Why has he not been taught them? Because in many instances, this teaching would be detrimental to those interests that control the means of such instruction.

Some time ago H. L. Mencken, after reading Upton Sinclair's account, in "The Brass Check," of how facts are suppressed by the newspapers, wrote:

> I have been in almost constant practice as a journalist since the year 1899. I have held every editorial job that newspapers have to offer, from that of dramatic critic to that of editor-in-chief. To the best of my knowledge and belief, the average American newspaper, even of the so-called better sort, is not only quite as bad as Dr. Sinclair says it is, but ten times worse. . . . On such a newspaper—that is, on the normal, the typical American newspaper—it must be obvious that the quest for truth, the whole truth, and nothing but the truth, is commonly mitigated by something not unlike policy.[1]

The answer of the publisher to these criticisms is of course, "We are a business institution, not a charity one. The price at which our paper is sold would not begin to pay for its publication, so in order to supply it to our public at as low a rate as possible, it is necessary for us to find additional means of support." All of this is entirely true. We are not contending for a newspaper financially unprofitable to its stockholders. We are merely emphasizing the significance of the fact that this most important single educator of the public frequently has a biased, and often a distorted, but always a powerful, influence on the ideas, ideals, and actions of the members of society.

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[1] This startling article will be found in *The Smart Set*, April, 1920. See also the special number of *The New Republic*, Aug. 4, 1920, for a detailed exposé of what had been offered as authentic foreign news, over a period of time, in the *New York Times*. Chapters XIV and XV in Drake, *op. cit.*, are well worth reading in this connection.

The general field of advertising is another closely related type of propaganda that exerts powerful influence on the thinking of society.[1] Industrial and commercial development, coupled with such modern inventions as the high-speed press, the radio, and the motion picture machine have been responsible for the rapid and startling growth of a new type of education of the public—advertising—which ranges all the way from conservative and direct publicity to the most indirect of propaganda.

Let the reader leaf through his newspaper tonight and read the advertisements that it contains—with their glaring type, intriguing designs of figures,[2] and the liberal use of exclamation points, not to mention the still more liberal use of superlatives. Let him drive down the street or the country road and note the extent of billboard advertising of a similar nature; let him turn on his radio and listen to the still more extravagant claims of advertisers of everything, particularly patent medicines, plus, of course, the "applause" for the program numbers; let him pass any motion picture theater and see the "advertising," very frequently inaccurate and misleading, of current and future "attractions," or let him go into the theater and sit through the "previews," "flashes," and descriptions of coming pictures. One of the wonders of the age is that people read and listen to the advertisements and still have simple, child-like faith in the extravagant claims of "biggest," "best," "grandest," "most stupendous," "intimate," "raciest," "peppy," "sweetest,"

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[1] Out-and-out advertising is not propaganda in the strict sense because its main purpose is not concealed; attention is centered on the article or service advertised. However, subtle methods of advertising are now being widely used. In any case, it is closely related to propaganda and hence is included in this section.

[2] Note, for instance, the current use of attractive, more or less modernly dressed, or somewhat undressed, girls to advertise just about everything that is manufactured or consumed.

"different," "epoch-making," "amazing," "new," "original," and the many other overworked terms and expressions of the professional advertiser.[1] That professional advertisers are powers to be reckoned with is evidenced by what happened to the Tugwell Bill, the main theme of which was "truth in advertising."

Concerning the deleterious effects of such advertising, James Rorty, for twelve years an advertising copy writer, says:

> I have tried to show that the advertising business has wrought a far more profound havoc upon our people than most of us realize. I have tried to show that this business perverts and stultifies our essential instruments of social communication; that its fantastic economic wastefulness is the least important aspect of its viciousness; that its leering, cajoling, bullying caricature of truth, decency, service, education, science, is something that a sane and vigorous people must reject in its totality, on pain not merely of economic chaos but of cultural death.[2]

Do not these facts have important implications for those interested in developing honest, fair, tolerant, and unprejudiced standards of morality, particularly as these relate to attitudes? And is not a proper combative program and campaign of "Believe very little of what you see, hear, and read" perfectly logical and justifiable?[1]

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[1] Very probably the reader saw, during the past summer (1934), Branner's three-picture cartoon in which the following conversation was presented:

LOOIE: "Well, well, Mr. Flicker! How is the moving picture business these days?"

MR. FLICKER: "Not so good, Looie!"

LOOIE: "You just put on a great big feature picture, didn't you?"

MR. FLICKER: "Sure, but it didn't turn out so good! It ain't gigantic or stupendous—it's only COLOSSAL."

[2] RORTY, J., "Our Master's Voice—Advertising," John Day Company, Inc., 1934. The reader is probably familiar with the Consumers' Research, Inc., Washington, New Jersey, which is continually deflating the claims made for widely advertised articles. The publications of this organization represent excellent material for use in a program for developing discriminating readers of advertisements. See also J. B. Matthews and R. E. Shallcross, "Plunder," Covici-Friede, 1935. An interesting account of how the pupils of one school made their own investigations of articles and conducted an appropriate campaign will be found under the title, A Study of Advertising, by Josephine Maloney, *Progressive Education*, vol. 11, pp. 393–397, November, 1934.

CRIME

The tremendous increase in crime, estimated at 1,200 per cent during the past forty-five years by R. C. Saunders, Manager of the Protection Department of the Illinois Bankers' Association, has become a problem serious enough to demand the attention of every right-thinking citizen of the nation; the extent to which organizations, institutions, and individuals have begun to combat it is sufficient evidence of the fear in which it is now held.

A glance through any daily newspaper will give some idea of the prevalence of crime, but a more accurate picture may be obtained from some of the figures showing the increase in particular phases of crime.[2]

Annual cost—$13,000,000,000.

12,000 homicides annually (fifty times as many as in Great Britain).

Since 1900, murder has increased 350 per cent.[3]

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[1] In this connection read Silas Brent, "Ballyhoo—The Voice of the Press," Liveright Publishing Company, 1927; and G. Seldes, The Poisoned Springs of World News, *Harper's Magazine*, November, 1934.

All of us are probably familiar with the tremendous influence of such political rumors as these: "Alfred E. Smith is a Catholic"; "Harding has Negro blood in his veins"; "Grover Cleveland's private life is immoral"; "the name, Roosevelt, is really but a corruption of the Jewish Rosenfeld," How this whispering-campaign device is now being effectively utilized in contemporary advertising, both for and against, is described by Lionel Houser under the caption, Whispers for Sale, in the *New York World-Telegram* for Oct. 18, 1934. This article is also briefed in *The Reader's Digest* for December, 1934. Such advertising is, because of its subtle nature, apparently very profitable.

[2] *The Literary Digest*, July 20, 1929.

[3] A few years ago Judge Kavanaugh called attention to the fact that there were around 8,500 murders annually in the United States as compared with 35 in England and fewer than 50 in France. He also stated that 125,000 murderers were at liberty in the United States. According to the *Chicago Herald Examiner* for Jan. 20, 1935, during twelve months in 1933–1934, 1,200 American citizens were murdered—one every forty-five minutes. During this period our murder-rate was 7.3 per 100,000, while Italy's was 3.6, and England's 0.8 per 100,000. The reader will probably recall the

30,000 criminals are at large in New York City.

10,000 criminals are at large in Chicago.

To this dreary list might be added the 3,000 lynchings, one-third of which were white men, during the past thirty-five years. In 1932, 66,384 prisoners were committed to penal institutions. One out of every 735 inhabitants in the United States is behind prison bars.

A few years ago the Chicago Crime Commission estimated that crime costs every person in Chicago $33 a year. Nearly ten years ago the total direct cost was estimated at $42,000,000, more than the total income of the United States Government.[1] The *Manufacturers' Record* places the cost of crime at thirteen billions of dollars and the total national income at from forty to fifty billions. Hence crime costs approximately one-fourth the amount of our entire national income.

William B. Forbush, in a little book entitled, "Be Square,"[2] a decade ago, listed the following staggering annual figures:

Stock and land frauds and confidence games.	$2,000,000,000
Burglary and theft	525,000,000
Embezzlement and defalcations	125,000,000
Graft and looting of public domain	200,000,000
Fraudulent bankruptcy and credit swindles.	100,000,000
Bad debts to merchants	150,000,000
Forgery and worthless checks	125,000,000
Piracy and seaport robbery	75,000,000

Add to this the $5,000,000,000 we pay for police courts, jails, and prisons, and we know that dishonesty costs us $8,300,000,000 a year, a

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furor that was caused in England a few weeks ago by the unheard-of-case of a burglary suspect killing a policeman. Evidently the suspect was in something of a furor himself as he committed suicide. But compare this one murder with the dozens and dozens of cases in the United States every year in which police officers are killed (400 last year) and the murderers go undetected and unpunished.

In London, with a population of over seven millions, there were, in 1933, according to the annual report of the head of the London police, just 21 murders. Eleven of these murderers committed suicide, nine were tried and convicted, and one was tried and acquitted—the only case that was listed as "unsolved." Let the American who prides himself on his democracy compare this record with that of any great American city—and weep.

[1] *Post Intelligencer*, Seattle, July 21, 1926.

[2] Published by Charles Scribner's Sons, 1924.

sum sufficient to pay the current expenses of any three governments—enough to thoroughly educate every child in the country.

Little wonder that Wade Ellis, a member of the American Bar Association's Crime Commission and formerly Assistant Attorney General of the United States, called our crime record, "the story of our national dishonor."[1]

This picture is dismal enough but it is still more dismal when one considers the ethical standards of our noncriminal citizens. There appears to be a real justification for Neumann's statement, "The greatest problem for the school, the home, and community is not raised by the relatively small number of criminals. It is raised by the moral unenlightenment of the much larger number of quite respectable persons."[2] Man's inconsistency in attitude toward minor and major crimes was expressed, some twenty centuries ago, by the great Chinese historian, Shih ma-Ch'ien, in these words: "When you steal a pin you are executed; but if you steal a country you become king. Within the reach of your kingdom virtue and morality prevail."

Causes of Crime.—The causes of youthful crime are many and varied. (When one sees Copeland's report[3] that the average age of criminals is twenty-three years, the largest group being composed of boys and girls of nineteen and the next largest group of eighteen-year-olds, the expression, "youthful crime," takes on a new and startling meaning.) Often the first criminal acts are committed in the spirit of adventure or fun as the growing child, developing and expanding very rapidly, seeks outlet for imagination, initiative, and originality. However, the usual list of major causes of crime runs something like the following:

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[1] For a somewhat less gloomy picture of modern conditions as compared with those of a few decades ago, see Charles Edward Russell, This Mad-house World Is Getting Better, *Scribner's Magazine*, October, 1933. Then contrast this account with Robert Morss Lovett, A Century of Progress, *Current History*, January, 1934.

[2] Neumann, H., "Education for Moral Growth," p. 3, D. Appleton-Century Company, Inc., 1923.

[3] See footnote on p. 37.

Unwholesome home and community life.
Organized gangs of racketeers and thugs.[1]
Police-political combinations.
Lack of coordination of all policing services.
Maladministration of criminal law.
Legal trickery and technicalities.[2]
Utilization of defense "alienists," "psychiatrists," and other "experts."[3]
Ease and abuse of probation.[4]
Popular apathy toward crime.
Lack of proper leisure time employment.[5]

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[1] How to Make a Gangster, by William G. Shepherd, *Collier's*, Sept. 2, 1933, is an interesting and informative article on how youthful criminals develop. See also J. Edgar Hoover, The Roots of Crime, *The Saturday Evening Post*, Dec. 22, 1934.

[2] In his Introduction in "The Young Malefactor," p. 13 (see reference on p. 40 of this text), Ben B. Lindsey states, "In one of the first cases I ever tried involving a boy, the district attorney told me that it would take only five minutes. . . . I have really been five years in trying that case and have not finished it yet." How justice was speeded up in Los Angeles when the public demanded it is described in Jerome Beatty's article referred to in a footnote on p. 38.

[3] The reader has probably heard this widely quoted simile: "Like the professional alienist, he can prove anything he is paid to prove."

[4] On July 9, 1935, J. Edgar Hoover, Director of the Federal Bureau of Investigation told more than 600 police chiefs at the Atlantic City convention of their national association that "easy probation from sob-sister judges is one of the aids by which crime flourishes. . . . Prison sentences which send a man to jail for twenty years when the judge knows full well he will be out in five are a monumental fake which has too long been perpetrated upon the American people." To the list of "police enemies" he added "shyster lawyers and other legal vermin who consort with criminals," and "the legal shyster in law-making."

Of 648 criminals released from Sing Sing Prison during the year ending July 1, 1935, only two had served their full terms. Of those released ahead of time, 112 had been paroled previously, returned to prison and paroled again. Is there any wonder that crime laughs at law?

[5] Two recent books that not only analyze delinquent propensities and their causes, but also show education's responsibility and opportunity are "The Delinquent Child," a publication of the White House Conference on Child Health and Protection, F. P. Cabot, Chairman, D. Appleton-Century Company, Inc., 1932; and L. J. Van den Bergh, "The Public School Versus Delinquent Youth," Clark Publishing Company, Los Angeles, 1929. See, for a shorter account, R. S. Copeland, Education and the Prevention of Crime, *Proceedings of the National Education Association*, vol. 72, pp. 595–603, 1934.

Probably the most important direct reason for the staggering crime wave is the failure of legal machinery to put a sting into criminal prosecution. Here is what Judge Kavanaugh recently stated,[1]

> The prevalence of unpunished crimes in this country is due very largely to the members of my own noble profession—the lawyers who are in majority in all our state legislatures; the lawyers who practice at the criminal bar; and the lawyers who sit as judges. They have made our criminal laws a tangled maze of technicalities, which obstruct, often delay, and many times defeat justice.

No wonder, then, that many individuals are coming to look upon courts as "courts of law rather than courts of justice." The confidence that the average crook, if he has either money or power, puts in his attorney is a pitiable confession that the court is not feared. The greatest criminal lawyer is, apparently, the one who can take the hardest case, seemingly an "out-and-out" case against his client, and by various tricks, legal enough in themselves, perhaps, win it. Little wonder then that the crook comes to look upon law and the courts without respect. He has found that the way of the transgressor is not hard.[2]

Many years ago Horace Mann in the following words placed a large share of the blame for crime on society which fails to protect the neglected child.

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[1] *Post-Intelligencer*, Seattle, April, 1925.

[2] On June, 6, 1934, there appeared in the newspapers of the land an article concerning the Philadelphia Bar Association's pledge to erase certain abuses from the profession. [Within a year a dozen Philadelphia lawyers were disbarred.] Commenting on the findings of the association's special investigating committee, Roland S. Morris, former Ambassador to Japan, and Chancellor of the Association, said: "Information reaches us that members of this bar are definitely associated on general retainers with a group of criminals with a view to protecting them for crimes that are to be committed rather than crimes that have been committed." Five excellent recent articles are: Francis Rufus Bellamy, Gentlemen of the Jury, *The Reader's Digest*, January, 1934; Harry D. Nims, Law Courts for the Forgotten Man, *The Forum*, June, 1934; John Barker White, If Judges Wrote Detective Stories, *Scribner's Magazine*, April, 1934; William Seagle, America's Outworn Criminal Codes, *Current History*, July, 1934; and Jerome Beatty, Justice Moves Like a Fire Brigade, *The North American Review*, February, 1935.

> Governments do not see the future criminal or pauper in the neglected child, and therefore they sit calmly by, until roused from their stupor by the cry of hunger or the spectacle of crime. They erect the almshouse, the prison, and the gibbet, to arrest or mitigate the evils which timely caution might have prevented. The courts and the ministers of justice sit by until the petty delinquencies of youth glare out in the enormities of crime; and then they doom to the prisons or the gallows those enemies to society, who, under wise and well-applied influences might have been supports and ornaments of the social fabric.[1]

It is usually assumed that this neglected child is the one from the poverty-stricken or the broken home. Probably a large proportion of delinquents and criminals do come from such environments, but, as will be pointed out in a later connection, many of them come from homes that apparently provide the child with everything that he needs. In any case an intelligent attention must be directed to the settings out of which delinquency comes, whether represented by poor or by rich, by good or by bad homes. President Hoover, in addressing the White House Conference on Child Health and Protection, sounded the keynote of this important series of meetings in these words: "We need to turn the method of inquiry from the punishment of delinquency to the causes of delinquency. It is not the delinquent child that is at the bar of judgment but society itself."[2]

In this connection it is appropriate to consider the old contention of Lombroso, Goddard, Healy, and others that the criminal is of low intelligence. These were guesses or estimates coming before the development of devices for measuring intelligence. Much was done by Murchison's classic study to blast this older belief.[3]

Speaking along this line, Judge Kavanaugh stated, "nineteen-twentieths of the criminals are mentally equal to the average citizen. He has a lowered standard of all spiritual values. His mind works logically but his heart has gone wrong."[1]

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[1] "Life and Works of Horace Mann," vol. 4, p. 6, Lee and Shepard, Boston, 1891.

[2] *School and Society*, vol. 32, no. 851, p. 713, Nov. 29, 1930. The most careful and comprehensive study of the possibilities of crime prevention through education is the Research Bulletin of the National Education Association, vol. 10, no. 4, September, 1932.

[3] See "Criminal Intelligence," Clark University Press, 1925.

Another very commonly expressed and widely taught "cause" of crime was based upon the belief that a criminal was "born" and could be easily identified by his receding forehead, beetle brow, furtive eyes, protruding jaw, flapping ears, etc. This, too, has been exploded. Thomas Travis, in "The Young Malefactor," states that not more than 18 per cent of the inmates of Elmira could be declared abnormal by nature and not more than 9 per cent of them could be declared naturally criminal.[2] Warden Lewis E. Lawes, after nine years of experience with more than 30,000 convicted men writes,

> It is now known to all leading scientists, sociologists, and criminologists that law-breakers are just as normal or abnormal as those who keep the law; that the "born-criminal" type does not exist and never has existed. The myth of the born criminal persists because it appeals to the public's imagination and has been popularized by fiction, by the stage and screen, and by the cartoonist's pen. Show me an American who looks like Uncle Sam or an Englishman who looks like John Bull and I shall grant the possibility of finding a man like the so-called typical born criminal.[3]

Punishment a Remedial but Not a Preventive Measure.— It is well-known that even swift and properly administered justice is only a sort of medicine to be given after the patient becomes sick and that it will never prevent all other possible patients from becoming similarly ill. There must be, in addition to the remedy, a program of educational prevention.[4] The reader may recall the words of Confucius, "Guide the people by law, even guide them by punishment; they will shun crime, but will lack shame. Guide them by virtue, even guide them by li (mores) or equity and they will develop a moral sense and become good." The words of this wise old philosopher are just as true today as they were when he uttered them 2,500 years ago.

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[1] *Post-Intelligencer*, Seattle, Dec. 21, 1934.

[2] Travis, T., "The Young Malefactor," p. 9, The Thomas Y. Crowell Company, 1908.

[3] *World's Work*, August, 1928, pp. 394–399.

[4] In the New York City school system there was recently organized a course designed to instruct teachers in the methods of handling and preventing juvenile delinquency. Leaders in psychiatry, labor, and correctional work, as well as school and police officials, act as instructors.

SOCIETY

There have come changes in society and also in the attitudes taken toward these changes. Consider, for instance, the prevalence of dancing, card playing, and smoking, especially among the women; types of close-to-nature clothing and bathing suits; near equality of the sexes; frankness in discussing many problems and topics formerly taboo; and the emancipation of woman as reflected by universal suffrage, women in industry, business, and the professions, admittance of women to college, etc. Each and every one of these trends has important moral and ethical implications, not only in and of itself, but in its opportunity for helping to build some tolerance today for the other changes that are sure to come tomorow. Just how far a thought, an act, or an attitude is moral and just at what point it becomes immoral is one of the most tantalizing problems that any educator, secular or religious, has to face.

RELIGION

Another of the important recent changes, one usually closely related to character education, and one that has been the cause of much vituperation and religious, but unchristian, controversy, is in formal religion.[1] We all know that modern preaching is quite different from that with which Jonathan Edwards and Cotton Mather used to frighten their listeners with vivid descriptions of hell. Probably most of us can remember from our early experience this type of religious teaching. There is probably still far too much of the awful, the mystical, the mythical, and the superstitious in modern theology.

It is a well-known fact that the church of today does not attract or hold a very large percentage of the young people in any community. Why? Largely because the young people of today all too frequently come to classify religious characters and events, particularly those of the supernatural, in the same category with fairy stories, Santa Claus, ice gnomes, witches, and other fantastic inventions learned and believed throughout childhood. They no longer believe in magic.[1] They can explain satisfactorily many of the "miracles" of the Bible in terms of everyday science; they know something about the manner in which much of the Biblical literature was passed along; they have learned that a great deal of their own religious material is common to many religions; they have become nauseated by the continuous warnings of their religious teachers against allowing education, particularly science, to disturb their "spiritual" beliefs and life. Their honest doubts, queries, and questions are not fairly and fully answered, so they just quit in disgust and stay away from formal religious services. The sad part of it is that many teachers of religion are either ignorant of the real reason for their absence from religious service, or are unprepared or afraid to try to help them over their difficulties.[2]

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[1] Even criminals are "religious," as Havelock Ellis, the great criminologist pointed out. Ferri found not one irreligious person among 200 murderers. Reverend J. W. Horsley found only 57 unbelievers in 28,351 admissions to three large metropolitan prisons.

But there is a hopeful sign in the attempt of many of the younger ministers and religious leaders to meet this problem of the absent adolescent and to provide something that is clear, sane, and acceptable to him. The "old timer" emphasized the vehicle that contained a morsel of truth, usually for the purpose of showing that it was of divine origin because of its defiance of the well-known laws of nature. The "new timer" is far more interested in calling attention to the morsel of truth that each miracle or parable contains and in attempting to help the youngster apply it to his everyday life. So we find in many a church today groups of serious-minded young people thinking and discussing with a refreshing curiosity, sincerity, and frankness what was not known or tolerated in the old days of "hell and damnation" religion. As a result, our "quarantine of religion," as Glenn Frank puts it—of identifying religion with individuals, times, settings, and events—is giving way, to some degree at least, to developing an active informal religion of the workshop, field, and office.

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[1] One of Albert Edward Wiggam's famous "Ten Marks of an Educated Man" is, "You can't sell him magic." This could be designated, just as accurately, one of the "Marks of an Intelligent Man."

[2] See also the discussion in Chap. XVII.

An individual can no more escape or avoid contacts with religious influence than he can escape or avoid contacts with the air. Many of these contacts are indirect, of course, but his education, his recreation, his vocation—all of the time and in all of his activities—are colored in one way or another with religious influences and experiences, even though he does not recognize them as such.[1]

IS CHARACTER EDUCATION CONCERNED?

Is character education concerned with the fact that the home is no longer a social, educational, religious, political, and vocational center? Is it concerned with the fact that small-scale production has been replaced by large-scale production? Is it concerned with the increasingly complex relationships of widening national and international life? With political ideals, organization, and activities? With news accounts, advertising, and propaganda? Is character education concerned with the prevalence and prevention of organized and unorganized crime? With the newer standards and customs of society? Is character education concerned with changing religious beliefs, attitudes, and practices?

Character education is concerned vitally, *very vitally*, with all of these.

Everything a person feels, thinks, or does has some connection with his character because his emotions, thoughts, and resultant actions are the individual himself. He ridicules an opponent in a baseball game; boos at an official; laughs at a friend's joke; resents a slur on his school; becomes incensed when he hears the decision of some jury; thrills over a new pair of skates; sings popular songs with a group of his friends; is saddened by the death of a schoolmate; acts reverently in his church or patriotically on some other occasion; boasts about the "class" of his father's new car. Every one of these reactions, along with a myriad of others, that he experiences educates him in one way or another and leaves an imprint on his real self—his character. Then, of course, each and every experience offers an educational opportunity, for it is logical to assume that some of these experiences are better or more desirable than others. The task of education, then, is to supplant the undesirable and to establish more thoroughly the desirable.

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[1] See Chap. XVII for a discussion of other community agencies.

Just what shall be done to teach the child to recognize, accept, and faithfully discharge his family, vocational, citizenship, political, social, and religious obligations? Who shall have the responsibility for doing it? How shall it be done? When? Where? These are all-important questions which the character educator must attempt to answer. And, incidentally, they indicate the magnitude of the task ahead of him.

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CHAPTER III

THE OBJECTIVES OF CHARACTER EDUCATION

On first thought it may appear that the definition of the term, *good character*, is universally agreed upon. Ask any man on the street what he understands by good character and he will probably answer you in some such general terms as these: "doing good deeds," "restraining instinctive impulses," "always doing right," "not injuring others," "fighting for what is proper," "honesty, truthfulness, loyalty, helpfulness, devotion, enthusiasm, cooperativeness," but usually meaning "proper ideals" and "good habits." Yet when we get into a study of character and character-education theories, we find it to be just about the most complicated topic that can be imagined.[1]

The answers to these three important questions—"Just what is meant by character?" "Just what are the objectives of character education?" and "Just how shall these objectives be attained?"—are being seriously sought by the philosopher, psychologist, sociologist, religionist, and experimentalist, as well as by the practical educator. These questions are being answered in many different ways and from many different points of view, as might be expected considering the variety of angles from which they are being investigated and discussed. The theories and programs proposed range all the way from the theoretical to the practical, from the simple to the complex, and from the conservative to the radical. Incidentally, many of these answers are as difficult to understand, appreciate, and apply as is the formal philosophy, ethics, psychology, or religion from which they spring. Just which of these are the best answers time alone will tell. Probably some of them will be discarded entirely, some of them will be rebuilt, and new ones will undoubtedly appear. This is but natural, of course, because, although character training is one of the very oldest of educational concerns, in its broader psychological, sociological, and scientific aspects it is of comparatively recent origin. Out of this refining process will some day come a more commonly accepted theory that is philosophically sound, scientifically accurate, and experimentally practicable.

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[1] Out of the five-year Character Education Inquiry have come three classic volumes under the co-authorship of Hugh Hartshorne and Mark A. May, "Studies in Deceit" (1928), "Studies in Service and Self-control" (1929), and "Studies in the Organization of Character" (1930), all published by The Macmillan Company. Much of the technical material in these three volumes may be somewhat unintelligible to the average non-statistically trained reader, but the liberal sprinkling of general discussions, expositions, and conclusions will be illuminating to anyone. In the last three chapters of the final volume will be found more or less nontechnical summaries and interpretations of the main findings of the investigators. In general the results of these investigations may be either discouraging or encouraging, according to one's educational philosophy. They are certain to be discouraging to the individual who has great faith in the traditional methods of character education usually found in the home, school, and church; they are equally certain to be encouraging to the individual who stresses "doing," practice, and situation-and-response theory. More detailed references to this epoch-making investigation will be made at appropriate places throughout the book.

Our purpose here is not to repeat these many answers. Every book, syllabus, outline, and course of study has its own way of presenting these educational objectives and naturally a mere compilation of them would result in wasteful and unprofitable duplication. Anyway, a dozen chapters, or a dozen books for that matter, could not contain all of them. Our purpose here is to present a brief discussion of what appear to be fundamental, fairly well agreed upon, bases of character education. Not a great deal of direct evaluation will be offered, but enough, it is hoped, so that the average reader will have a little better understanding of the many implications involved and will, as a result, be better able to think of character-education possibilities a little more definitely and critically.[1]

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[1] For an excellent critical analysis of the usual objectives of character education see the "Tenth Yearbook" of the Department of Superintendence, Chap. III, 1932. Parts II and III of Hartshorne, "Character in Human Relations," Charles Scribner's Sons, 1932, will also be found extremely valuable.

Furthermore, the many objectives usually listed have been grouped into a small number in order to form as compact an organization as possible in the interest of showing interrelationships. Nor are they discussed in the order of their relative importance (that order neither the author nor anyone else knows) but are considered in what appears to be a somewhat logical sequential order. Naturally, because of the very nature of character itself, these objectives will evidence some overlapping and duplication.

1. To Develop an Intelligent Respect for the Conventions of Society.—"None of us liveth to himself and no man dieth to himself." The individual comes into, and becomes a part of, a very definitely established society, and it is trite to remark that he must learn to conform to the standards of conduct on which this society is based. In any group there are traditions, attitudes, ideals, and habits governing all of the individual's activities that are commonly accepted as "good." These have become established progressively through many generations until our modern society represents an immense accumulation of them. An important function of education in any society, from the most primitive to the most modern, is to teach the child to appreciate and utilize properly the contributions of his ancestors.

At the same time it would be stupid to assume that these mores are changeless or that these conventions are static. That is not their past history and that will not be their future history. All of them will change, some more rapidly than others; but all of them will change eventually in one way or another and to one degree or another. The electric light has displaced, in order, the oil lamp, the candle, and the torch; the automobile has displaced the horse and buggy, the oxcart, and foot transportation. But these changes came slowly and in spite of much opposition.

The Usual Reactions toward the New or Novel.—One of the most interesting of stories is that which reflects the attitudes taken toward the new or the novel. Every modern convenience was labeled "foolishness" when it was first suggested and he who suggested it was called a "fool." The names of Galileo, Columbus, Fulton, Jenner, Morse, Harvey, Daguerre, the Wright Brothers, Westinghouse, and many others will help the reader to recall stories of ridicule or persecution. Even most of the material in the average school curriculum today was classified as "fads" and "frills" less than a century ago. "Why, that man's a fool; who ever heard of such a thing?" has been the common attitude toward every invention or innovation since the beginning of time. Perhaps in many instances he was a "fool" (if his "foolishness" did not work) but "fools" have been responsible for every bit of progress that this world has ever seen. Progress comes only out of change; not all change represents progress, but there is no progress without change. "The worship of precedent is the death of progress." Our greatest characters have always been, and always will be, our greatest rebuilders.

Probably religion is the most unchanging, or the most slow to change, of man's interests and activities. We are all familiar with the old hymn, still sung and believed in by many, particularly the older people, "It's the Old Time Religion and It's Good Enough for Me." But the individual who sings and believes it would probably be slow to sing the other "verses"—"It's the Old Time Clothing (Oxcart, Sod House, Oil Lamp, etc., etc.) and It's Good Enough for Me." Basic principles and purposes of clothing—bodily comfort and style—have not changed, but the expression of these principles has changed considerably. The same is true of religion. The basic principles and purposes of religion as they relate to one's individual and social life have not changed, but the expressions of those principles and purposes, and relative emphases, have changed just as certainly as the methods of expression of basic purposes and principles in the other phases of an individual's life have changed. Because of the close relationship between religion and character we are mightily concerned with these changes.

The tenacity with which traditions and beliefs cling is easily seen from a consideration of the many senseless superstitions and pet theories held, not only by the illiterate and uncultured, but also by the educated and the refined. If the reader doubts this, let him question his friends about their beliefs concerning "black cats," "lucky stars," "omens," "dreams," "rabbit's foot," "crossing the fingers," "high foreheads," "weak chins," "square jaws," "long, slender fingers," "hairy arms," "dropping articles," "making wishes," "lucky and unlucky numbers," "dogs howling," "pocket charms," etc. The extent of their misinformation (and perhaps even that of the reader himself) will be amazing.[1]

The wail of the very conservative individual is the well-known "things are going to the dogs." The following bit of doggerel changes the picture a bit.

My granddad viewing earth's worn cogs, said, "Things are going to the dogs."
His granddad in his house of logs, said, "Things are going to the dogs."
His granddad in his Flemish bogs, said, "Things are going to the dogs."
His granddad in his old skin togs, said, "Things are going to the dogs."
Well, this is what I have to state—"The dogs have had a long, long wait."

Many of man's contrivances and innovations, perhaps all of them, are but the expressions of the hopes and ambitions of earlier generations, improvements on centuries-old appliances, and imitations of devices and processes found in nature. A recognition that nothing, not even lightning, "comes out of a clear sky," is the beginning of an intelligent respect for the conveniences, mechanical and social, of modern society. A proper appreciation and practice of Pope's dictum in his "Essay on Man"—"Be not the first by whom the new is tried, nor yet the last to lay the old aside"—is essential to any progress.

From this discussion will be seen the advisability of the inclusion of the qualifying word, *intelligent*, in the statement of the objective at the beginning of this section. As civilization progresses, changes, inventions, innovations, and modern expressions of older principles, ideals, and practices come in reply to specific demands; consequently new ideals and standards must be created to control them. Whatever is, is not necessarily right; neither is it necessarily wrong; it is probably both right and wrong. A critical attitude will help to determine the extent of both its rightness and its wrongness.[2]

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[1] O. W. Caldwell and G. E. Lundeen recently made a number of investigations of the sources and extent of superstitious beliefs, a popular account of which will be found in their book, "Do You Believe It?" Doubleday, Doran & Company, Inc., 1934.

[2] See an interesting article by an anonymous writer, Sorry I've Been a Good Boy, *Physical Culture*, June, 1934.

Is not, then, the establishment of respect for the old plus tolerance for the new a most important element in character education? Such education is not based upon blind acceptance but upon conscious choice. Furthermore, these conscious choices, after becoming established in modes of behavior that are more or less automatic and habitual, will, in turn, become outworn and outmoded in time, and new choices will have to be made. This process is continuous.[1]

When Is Respect Intelligent?—Just where a thing begins to be, and just where it ceases to be, "intelligent" is difficult to discover. Such limits must be determined through actual experimentation. Logic and philosophy may help, but theory must be checked against practice. Simplified spelling, for instance, is perfectly logical, but it did not "take," or at least it has not "taken" to any great extent. Many influences, principally tradition, established practice, and financial investments in books of all kinds combined to make it "unintelligent" and undesirable, during the present generation at least. It will probably become increasingly "intelligent" during the next generation. Decades and decades were necessary to develop modern spelling from the forms of our colonial days.

Fishback suggests that our moral standards should be those of the "better class of people." But even this better class of people would vary, not only from group to group, but also from age to age within the same group. Child marriage or cannibalism may be entirely proper in one group and entirely abhorrent in another. As we have pointed out before, we cannot assume that all members of the better class of people are better in all of their ideas. A representative of this better class of people might have a most modern set of standards in his political relationships and at the same time have a most backward set of standards in his religious life, giving violent support to the most childish conceptions of religious life and experience. "Better actions of the better people" might be a more desirable and more accurate expression of an aim than "actions of the better people." But even here the necessity of defining the "better actions" would be added to our first problem of defining the "better people." What and who are they? We all know, to a certain extent, and this extent is determined by our "intelligent respect" or "unintelligent respect" for established mores.

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[1] Two very illuminating recent books that are well worth reading in this connection are Reinhold Niebur, "Reflections on the End of an Era," and Dean Christian Gauss, "A Primer for Tomorrow." Both are published by Charles Scribner's Sons, 1934.

The desire to conform to society's conventions, that is, to "be in style," is an important motivation to conduct in accordance with that society's standards, but a pleasure gained through the avoidance of that society's disapproval is also important. One girl, for instance, may take a genuine delight in bobbing her hair, smoking, or wearing a scanty dress or a still more scanty swimming suit, while another girl may take as real a delight in being as conservative as the other is modern. Reward (approval) may be peculiarly more influential on one individual, while conversely punishment (disapproval) may be peculiarly more effective on another.[1] The emotional as well as the mental attitudes of the progressive and the conservative are important considerations in any plan of character education.

It must not be assumed, of course, that the conservatives, ranging all the way from the very, very conservative to the just slightly conservative, are not important determinants of society's standards. These conservatives act as brakes that slow up the acceptance of the new and so prevent too rapid a change which would ensue if all of the changes suggested were immediately accepted and adopted. Such a complete acceptance and adoption of the new would result in untold confusion and would represent anything but civilization.

In summary let us repeat the objective stated in the beginning —a major objective of character education is to develop an intelligent respect for the conventions of society; neither the complete rejection nor the blind acceptance of the traditions and practices of a former generation represents an "intelligent respect."

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[1] Perhaps there is more truth than poetry in this bit of verse by Margaret Fishback which appeared in a recent number of *Life:*

"I can not steal. I can not lie.
Indeed my sins amount to naught.
Though candidly the reason why
Is, I'm afraid of being caught."

2. To Develop an Increasing Ability to Discern Causes and to Relate Effects.—The process of developing moral character parallels, in general, the process of developing thinking ability. There is no real reflective thinking until the individual faces a perplexing situation—a "felt difficulty." This situation in itself may not cause reflective thinking, but there is no reflective thinking without it. A person driving up a road that has no side roads leading from it does not face a "felt difficulty" as far as his route is concerned, because he cannot turn off. When he comes to a junction he must decide which road to follow. Then he "thinks" and by means of signs, numbers of the routes, map, previous experience, and other data and devices makes a decision and proceeds.

It is true, of course, that as he drove up the road he might have been uncertain as to whether or not he was on the right road and might even have considered the wisdom of turning around and going back in the direction from which he came. But even here he would have faced as real a difficulty as he felt when he arrived at the junction of the roads. Or at home he might have projected himself and faced this same situation of the roads while studying a map on his desk. In this situation his thinking would have been as real, in many respects, as it would have been if he were actually at the junction itself.

Now in teaching the individual to drive and select roads it would be an utter impossibility, if he is going to drive a great deal, to take him over all of the roads that he may drive on, or to give him practice in all of the situations in which he might find himself. So he is taught to look for, recognize, and interpret certain data—facts, conditions, or circumstances such as we have already indicated—signs, arrows, numbers of the routes with their corresponding numbers on the map, etc. Upon the basis of his previous experience, if he has had any, and with this additional help, he generalizes and is prepared, consequently, to bring his generalization to bear on new situations or new roads in much the same way as he learned to do in his study of only one or two roads.

There is, of course, another possibility. The individual, if he does not have the data, or if he is in too much of a hurry to stop and ask for them, or if he did not see them, may take one of the roads and discover where it leads. It may bring him to his destination, and it may carry him farther away from it. This "trial-and-error," or, as it is occasionally designated, "trial-and-success," method is costly and uncertain, but it was through this method that the data were originally found, established, and made available to him. Such a method, or the lack of it, is too expensive in every way and the use of it cannot be justified provided there are data and previous experience that can be used in helping the individual to solve his problem.

In short, one can no more be taught to think definitely and concretely in all of the thousands of situations that he will face than he can be taught definitely and concretely how to drive on all of the thousands of roads that will be open to him. So he is taught to recognize the problem, note the data upon which his solution may be based, evaluate these, and then follow what appears to be the most logical course.

Similarly, with the development of character. As we have emphazised before, and as we shall emphasize again, the opportunities for conscious choices are as essential in educating for character as they are in educating for reflective thinking. If the individual always reacted in exactly the same way to each and every situation in which he found himself, from the cradle to the grave, we should call him an animal or a machine, and his actions instinctive or mechanical. But if, when he faces a possibility of choice, he consciously chooses one way or another, on the basis of information, or, for that matter, misinformation, he takes a step in the building of his character. This and the following steps may build good character or they may build bad character, depending upon the standards by which it is judged, but nevertheless they build character. Charters says in this connection, "Teach a child honestly to reason out his moral problems, and his character will take care for itself."[1] Socrates expressed the belief that an individual would not reject any clearly comprehended appearance of the right.

As was suggested in the illustration above, there is not time enough during a whole life, or a dozen lives, for that matter, in which to teach the individual how to act in all of the thousands of situations that he will face. Although some of them will be quite similar, many of these he will face but once. Consequently, about all that we can hope to do is to help him to establish a few of the most desired choices and actions and to generalize his own, also to note and generalize from the experiences of others. It is true that this generalization may be somewhat hazy, inaccurate, and ineffective, but obviously he should not be any the worse off for it. Furthermore, because of the limitations of practice-opportunity for all of the possibilities of choices, there appears little else that we can do.

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[1] Charters, W. W., "The Teaching of Ideals," p. 347, The Macmillan Company, 1927.

This is where a knowledge, ability, and facility in relating causes and effects will serve conveniently. The individual must be taught a certain definite practice or procedure, which may not fit all situations, but which will fit a great many of them. Then as he faces a definite situation he considers all of the data, sizes up the whole situation, visualizes the effects (destinations), present and future, direct and indirect, of the several possibilities of action, and then chooses the one that is in accord with the motive, "the greatest good for the greatest number over the longest period of time," as it is now commonly stated.

This is the ideal, of course, and the development of it may look like a "tall order." It is probably "taller" than it looks, too, when one considers the frailties of human nature, the influence of man's somewhat unstable emotions, the established traditions and folkways, the limitations of time, and, in many really "new" situations, the lack of data upon which to make intelligent choices. Perhaps, as some have pointed out, it is a pretty colorless, unemotionalized program.[1]

In any case, anything at all that can be done in or out of school to help the child to learn and practice the general formula, that is, (1) discern and size up the situation accurately and completely, (2) marshal and weigh the possibilities of action in terms of effects, and (3) choose and execute on the basis of a most worthy motive—any education at all in this direction will represent real progress.

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[1] For a brilliant discussion of the insufficiency of pure rationalization and the importance and the contributions of emotions, see Emotionalized Attitudes, Chaps. XVIII–XX in T. H. Briggs, "Secondary Education," The Macmillan Company, 1933.

3. To Develop a Recognition and Acceptance of One's Responsible Membership in Society and an Increasing Success and Satisfaction in Discharging That Membership Effectively.—As was pointed out before, an individual's initial interest is in himself—his food, his comfort, his desires; the baby has no other interest. Gradually this interest extends successively to include interest in other individuals, other families, other communities, other states, and other nations. As the individual emerges from each of these situations and enters the succeeding one, he finds himself in different settings composed of new ideas, ideals, actions, and experiences, all of which require adaptations on his part. This same demand for a widening growth in his social life is paralleled in all of the other phases of his life, economic, religious, political, educational, etc. In some of these phases he will be allowed more freedom of adaptation than in others, but there will be opportunities for growth in all of them.

As he grows he must be shown his opportunities for social usefulness and must be made acquainted with his own responsibilities in his newer associations. His primary obligations may still be to himself, his family, his community, his nation, and his world, in this order; a recognition of his increasing obligations in each of the larger units will not make him neglect those of his earlier life, but will, rather make these earlier loyalties the more meaningful as he learns how they compose the larger loyalties and as he comprehends better their significance. Ultimately he will come to subordinate many of his lesser and more narrow interests to greater and more inclusive ones. We usually designate the recognition, appreciation, acceptance, and discharge of this responsibility of contributing to the general improvement of his own group as "service," which in its basic form means "to serve others."

Here against just what constitutes real "service" to mankind is difficult to determine because it must be described and evaluated in terms of the ultimate, that which the individual himself may never see or experience. For instance, a baby may cry most loudly for a bottle of ink, his daddy's razor, a sheet of flypaper, or something else that catches his fancy, but with which he would probably have little ultimate success in permanently satisfying his desires. Spilling the ink on his hands, cutting himself with the razor, or getting stuck in the flypaper would hardly be enjoyable. So these things are denied him by the adult who can visualize what will probably happen.[1]

We must emphasize the importance of an individual's living harmoniously with his fellows and we must attempt to teach him to cooperate in such ways as appear, on the basis of our limited experience, to make a better and richer life for all of us as well as for him. Some of these ideals are based upon experience, but many of them are probably based upon pure guesses, or guesses colored with optimistic hopes. In any case these are better than no bases at all in determining the direction in which our habits of social living and social intercourse will develop.

There is, of course, the danger of placing too much emphasis upon the ideals and too little emphasis upon the actual practice of those ideals. So it is well to emphasize the establishment of habits because the hopes, ideals, and optimistic wishes, however delightful to contemplate, are useless without the practice that makes them function in vital situations in real life. Good motives alone are as useless as an automobile without an engine.

Although inhibition or self-control is an important element in the development of worthy ideals and practices, it is well to emphasize that it in itself may not only be undesirable but actually vicious. As will be pointed out in the following section, a trait is not an end in itself but merely a means to an end. It is a loaded gun that may be shot—shot at an illegitimate mark (unworthy end) or at a legitimate mark (worthy end). Just as important as the developing of self-control is the developing of a sense of direction in the proper capitalization of it, organizing continuously and continually around larger and more inclusively wholesome purposes.

The analyst has questioned the ethical value and implications of various ideals. For instance, one critic suggests how ludicrous the situation would be if each member of society sacrificed himself for all of the other members of that group.[1] Another emphasizes the uncertainty of ultimate values; another states that service is, in reality, detrimental becauses it pauperizes the one served by robbing him of opportunities for self-expression; still another holds that service is really a selfish and not an unselfish motive—that we serve not so much because of the need of the service but because of the pleasure we get from serving.

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[1] An excellent article to read in this connection is I. A. R. Wylie, Our Pernicious Virtues, *Harper's Magazine*, October, 1934.

There may be some truth in these contentions, both theoretically and practically, but at the same time all of us would rather live in a society in which service ideals and practices were high than in one in which they were low. An increasing ability to understand causal relationships should assist in making our service all the more intelligent and beneficial, immediately and ultimately. So we shall continue to stress service or social usefulness as an important, immediately practical ideal, and leave the analysts to their theories.

4. The Harmonious Development, Adjustment, and Integration of One's Personality.—An individual is made up of elements, traits, or tendencies, all of which are more or less modifiable and, consequently, all of which have inherent in them opportunities for growth, either good or bad, much or little. It is not mere useless repetition to state that he cannot develop harmoniously and happily unless he has the opportunity to capitalize those abilities that are an integral part of him. McDougall states in this connection:

> The great condition of happiness is harmony within the soul, character so organized as to avoid internal conflicts, character such that all sentiments may cooperate, yielding one another reinforcement and support. Only such organization of character enables a man to mobilize all his energies and to exercise most effectively all his powers; and to do so is happiness.

Another well-known psychologist would evaluate the worth of an educational institution "not by the facility with which the seniors can make orations or solve mathematical problems, but by social adjustability of its alumni."[2]

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[1] The reader may be familiar with the strange custom of the Arapesh of New Guinea who never eat any game of their own killing. It must always be given to someone else. Each man hunts in order that another may eat.

[2] MORGAN, J. J. B., "The Psychology of the Unadjusted School Child," p. 7, The Macmillan Company, 1927.

In order to develop harmoniously, personally and socially, three things are necessary—a worthy objective, the requisite ability, and a motivating interest and drive. All are essential; no two of them would be sufficient. For instance, in order for a boy to become an expert mechanic, it is essential not only that he have the drive and ability but also that his accomplishments be utilized for socially useful ends. He might have a high degree of skill and the greatest interest, but an unworthy motive, such as burglary. Naturally, the possession of the interest without the ability, or the ability without the interest, would be valueless even with an excellent objective.

This harmonious development must have as one of its bases a belief or confidence in self. Joseph resisting personal temptation; Spinosa refusing to dedicate even one book to Louis XIV because he did not approve of his Majesty's conduct; the three hundred Greeks at Thermopylae successfully resisting the thousands of Persians; and the old Edinburgh weaver who prayed continuously, "O God, help me to hold a high opinion of myself," are all illustrations of the firm beliefs in the deep sanctities of life. In one way they are not different from the many millions of similar illustrations that might be found in the day-to-day lives of less well known members of society. A central sturdy quality that is able to withstand apparently boundless enticement or opposition is what promotes individual as well as social character. What else could Polonius have meant in advising his son, Laertes?

> To thine own self be true,
> And it must follow as the night the day,
> Thou canst not then be false to any man.

Ideals of Ethical Living Not Restrictive.—All of the three main objectives discussed previously may be summarized by stating that the one main objective of character education is to teach the individuals those ideals and habits that will result in the creation of the greatest amount of wholesome enjoyment for the greatest number of individuals over the longest period of time. This wholesome enjoyment does not mean a restricting constraint just for the sake of being restrictive.

Far too often morality is considered a restriction or hindrance to the pleasures of life. On the contrary, its main purpose is to increase those pleasures. A baseball game in which one side or one individual always batted or fielded, or in which one side or one individual got all of the decisions or "breaks," would be uninteresting to those who played and to those who watched. The rules concerning balls, strikes, outs, etc., have been devised to give all of the players an optimum of opportunity for experiences in all phases of the sport. So morality may be likened to a similar set of rules that gives each individual an optimum of pleasure in associating with his fellows. Robert Louis Stevenson once stated, "If your morals make you dreary, depend upon it they are wrong." We need in every moral problem, to work, to discover the best and most useful solution—the one, as the "Tenth Yearbook" says, "which comes nearest to bringing full satisfaction and increased zest to everyone."[1] This is creative character.

Along the same line Dewey states:

> Liberty does not mean the removal of the checks which nature and man impose on the life of every individual in the community, so that one individual may indulge impulses which go against his own welfare as a member of society. But liberty for the child is the chance to test all impulses and tendencies on the world of things and people in which he finds himself, sufficiently to discover their character so that he may get rid of those which are harmful, and develop those which are useful to himself and others. Education which treats all children as if their impulses were those of the average of an adult society (whose weaknesses and failures are moreover constantly deplored) is sure to go on reproducing that same average society without even finding out whether and how it might be better. Education which finds out what children really are may be able to shape itself by this knowledge so that the best can be kept and the bad eliminated. Meantime much is lost by a mere external suppression of the bad which equally prevents the expression of the better."[2]

Naturally, too, there comes a demand for an increasing amount of independence in thought and action as the individual develops.

[1] P. 57.

[2] Dewey, J., and E. Dewey, "Schools of Tomorrow," pp. 138–139, E. P. Dutton & Co., Inc., 1915.

Decreased external controls and motivations and less supervision bring added personal responsibility and resultant happiness as more or less complete autonomy is achieved. Real freedom is not merely a release from old restraints; it is a substitution of inner controls for external restrictions. Blanton states in this connection that "the greatest hurt that can be given a child is to hinder him in his adaptive capacity."[1]

So one of the individual's most important concerns is to discover, not only just what his particular abilities are, but also the extent of the possibility of their development. Complete satisfaction comes through such development, but dissatisfaction comes from the setting of an unattainable ideal, or, for that matter, from setting a too easily attainable ideal.

It is well to emphasize that pure happiness in itself is not necessarily a worthy objective. The burglar might be supremely happy over the success of his most recent "job," and for exactly the same reason that an artist or a musician or other individual might be supremely happy over his latest triumph. Nor can "Let your conscience be your guide" be considered a final desirable standard for evaluating conduct unless that conscience has been educated to appreciate, completely, wholesome activity and conduct. The sincere desire for happiness and the respect for the dictates of one's conscience are very important influences that must be capitalized.

The Effect of Thwarting.—The whole mental-hygiene movement has called attention to the great importance of personal adjustment. The thwarted individual is likely to have, as a result of his thwartings, particularly if these appear, as they very frequently do, to be arbitrary and unfair, serious internal conflicts—feelings of resentment, suspicion, depression, inferiority, malice, and their resulting general unhappiness and dissatisfaction. These are the more important and often the more vicious because they are subtle and unseen. Frequently, apparently, unexplainable conduct of an entirely undesirable type can be traced to such internal disturbances.

More often than not, these internal conflicts represent a more or less purely emotional reaction of struggling to get away.

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[1] BLANTON, S., and M. G. BLANTON, "Child Guidance," p. 4, D. Appleton-Century Company, Inc., 1927.

Fasten a chicken to a stake with a piece of string and its primitive instincts will cause it to run, jump, jerk, flap, and squawk in an endeavor to escape, even though food, water, and shade—everything it requires (except freedom)—are within reach, and even though its escape would place it in a far more dangerous setting. It does not think; it just reacts as nature designed it to react. This reacting may appear to be exceedingly stupid to one who has the intelligence to see the complete picture. Disciplining a child likewise often causes natural, but seemingly totally illogical, reactions on his part with resulting mental disturbances or conduct that is anything but desirable and worthy. It must be continuously kept in mind that all of these situations represent potential educative opportunities of the highest type.[1]

The Importance of Integration.—The integration or unification of a "we-feeling" of society in which specialized elements are coordinated for the general good of that society is just as important as the development and capitalization of those particularized abilities and skills. A great deal of this integration is based, not so much upon the mental, as upon the emotional, side of man's nature. Briggs has pointed out that the ideas men have are not so important in this process as their emotionalized attitudes set up toward those ideas.

During any war it is necessary, for instance, to integrate a nation so that it will wholeheartedly support that conflict. The reader will recall during the last war the use of such devices as mass meetings, songs, slogans, sales of Thrift stamps and Liberty Bonds, refraining from using certain foods, knitting sweaters and socks, and propagandizing atrocities. Probably far more important than the supplying of sweaters, socks, and food for the soldiers and even cash for the government was the mobilization of public opinion into an almost frenzied demand for a successful campaign against the enemy.

The typical school "pep meeting," utilizing mass cheers, yells, songs, and stunts, is another good illustration of this integrating process. The development of a successful football team, an interesting dramatic program, an attractive newspaper, or a snappily playing, nattily uniformed band are other devices for building school spirit and morale. A speaker's opening jokes or recital of intriguing incidents and a church's use of songs, mass participation in ceremonials, prayers, etc., are designed for exactly the same purpose.

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[1] See K. L. Heaton, "The Character Emphasis in Education," Chap. VI, University of Chicago Press, 1933, for a fine discussion of conflicts and problems of conduct as teaching opportunities.

As with the integration of a nation, school, audience, or church group, so with the integration of a single great character. An individual is not a collection of unrelated elements but a more or less coherent unit that results from the mobilization of these elements and their ultimate fusion in the accomplishment of desirable ends. "There's a lump of greasy pigment," says Sir Edward Burne-Jones, "at the end of Michelangelo's hog-bristle brush, and by the time it has been laid on the stucco there is something there that all men with eyes recognize as divine." The greasy pigment, the hog-bristle brush, and the stucco are there, but they do not constitute the picture. As a matter of fact they will probably not even be "seen." Something else is there—a something that is as real as the elements used, but a something that cannot be touched with the fingers.

In this integrating process occur conflicts between antagonistic impulses and desires, and these "fight it out" for supremacy. The "good life" is the one in which basic good elements are fused together to form a properly proportioned unit that operates to achieve the main objectives that the society of which it is a part approves. "Where there is no vision the people perish" is not more true than "where there is no vision the individual perishes."[1]

5. To Develop the Desirable Traits of Character.—When a person first looks at an attractive house, he sees it as a completed structure—he does not note the individual elements that go to compose it. The house appeals to him as being "pretty," "attractive," or "beautiful." But if he is interested in building an attractive house for himself he would not go to an architect or contractor and say, "Build me a pretty house." That would be too general a description. On the other hand he would not, and could not if he would, describe completely all of the minute details of that house, or the processes and operations that are to be used in its construction.

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[1] See Part IV, The Significance of Integration, in Hartshorne, May, and Shuttleworth, "Studies in the Organization of Character," The Macmillan Company, 1930, for an objective and quantitative investigation of integration. See also pp. 4–5 in this present volume.

He chooses the middle ground and examines the house as to major elements, noting the general size, shape, and proportion; the materials used; the number, type, shape, and location of the porches, windows, and doors; the pitch of the roof; the color scheme, the landscaping, etc. Then he examines each of these elements in exactly the same way, for instance, noting how one porch is built—material, dimensions, proportion, etc. He may also, in case he does not understand the minute details of construction, make inquiry concerning these.

It is the same with character. A certain great character is attractive. If the individual is interested in reproducing or duplicating a part or all of this character, he examines it more closely in order to discover its elements and their relationships. Starting out to develop a "good" character without a consideration of the elements that compose it would be as ridiculous as starting out to make a "pretty" house without considering the elements necessary for the construction of it. The general elements that go to make up the attractive character we designate as *traits* or *virtues.*

In the simile of the house, "nailing" is one of the operations that must be performed. One could never describe in detail the operation of driving each and every nail into the building, so a collective term is used to designate this process. But even nailing has its subdivisions, such as, for instance, nailing in soft or hard wood, in thin or thick wood; driving straight, or at an angle; countersinking, bending, or pulling out; and using nails varying in size from brads to spikes.

So it is with character. One could never teach the child to practice "honesty," say, in all of the thousands of situations in which it might be practiced. Honesty connotes honesty in speech, actions, correspondence, dress, and relationships with self, with one's own family, with one's own group, and with outside groups. Considering the ranges within each of these groups as well as the possible combinations of them, the total number of very specific habits of honesty would run into hundreds of thousands. So for economy's sake we lump all of the myriads of possibilities together and designate them by the collective term *honesty.*

Thus the end of character education is the developing and relating of the desirable virtues of which character is composed in the same way that the end of attractive house construction is the making and relating of the desirable elements of which the house is built. We must, in both instances, resolve those important elements into still more specific traits and operations.

Nearly all of the devices for character education—courses, books, codes, creeds, oaths, pledges, slogans, rating schemes, etc.—stress the importance of the development and correlation of these more or less specific elements, usually illustrating and applying them to as many different situations as possible in the hope that the child will generalize this teaching and apply it to other more or less similar situations.

Each of the four general objectives of character education previously discussed in this chapter has as its foundation an assortment of particular elements, only one of which has been emphasized. For instance, the first objective emphasized intelligent tolerance; the second, reasoning ability; the third, service; and the fourth, personal adjustment. Each of these can be broken up into many component parts. Naturally, then, a consideration of these materials—which ones to use, how large and in what shape to make them, specifically just how to construct or develop them, and, finally, just how to interrelate and coordinate them to form our projected edifice—this is basically the character educator's problem and opportunity.

At the beginning of this chapter it was pointed out that there are a great many recognized traits, some of which duplicate each other in a variety of ways. For purposes of economy and to prevent more duplication than appears inescapable, these virtues are usually combined into a comparatively small number. A moral code, for example, usually lists fewer than fifteen of them. It is not our purpose in this chapter to discuss either many or few of these ideals or the many methods by which they may be developed; several later chapters will be devoted to this task. Even then they will have been discussed inadequately, as the reader will appreciate when he recognizes the amazing number and the extent of the virtues and the possibilities for developing them.

It might be held that the inclusion of this fifth objective of character education is unnecessary in that the four discussed above presuppose the development of these traits. In one way this is true and in another it is not, because, as we have already emphasized, each of the four major ideals is a general composite of still lesser ones. The present introduction of the discussion of these smaller elements is chiefly for the purpose of definitizing the problem.

Objections to the Trait-approach in Character Education.—A second reason for the introduction of this short discussion of traits is for the purpose of calling attention to the fact that there is a rising tide of pretty logical criticism of this trait-approach in character education. By far the most complete and careful, as well as the most lucidly stated, of these analyses is that presented in the "Tenth Yearbook," in which seven serious objections are mentioned, four stressing the inaccurate psychology, and three emphasizing the inadequate philosophy and ethics of this approach. A condensation of these will illustrate the reasons for the objections to this approach.

1. The proposed traits, virtues, and ideals do not have any integral and coherent existence in the make-up of human beings. A *trait* is a name given to a rough average or combination of specific behavior that may vary a great deal. The lines of consistency in children are not likely to follow the lines of definitions given for adults.

2. Emphasis upon traits, virtues, and ideals tends to obscure the real causes of desirable and undesirable behavior. Character education in terms of traits deals mainly with the symptoms, acceptable and unacceptable. Beneath those symptoms which are listed in our codes of good and bad lie the real causes, the actual forces. The best character education does not assume that the presence or lack of a "trait" is in itself any clear indication of what ought to be done about the matter.

3. Emphasis upon traits, virtues, and ideals centers attention upon self and obscures the act and its consequences. A child taught to build up his virtues . . . stands as it were in front of an educational looking glass, primping his moral self. The great servants of humanity have been so much concerned with the need of the world and the changes they might help to bring about in

the scheme of things that they had little interest in "manicuring their own minor morals."[1]

4. Emphasis upon traits, virtues, and ideals suggests the fallacious theory that general ideas precede and carry with them specific applications. Any concept or general idea or abstraction, such as is represented by a trait name, has meaning only in terms of the specific situations out of which it has come. It is not teaching a child anything new to teach him such a code of standards. What he needs is help in seeing the implication of such matters for daily living.

5. Any traits, virtues, or ideals must be accepted with reservations; in extreme form each one becomes vicious. Like proverbs, the traits are something more than half-truths. As a rule one should be accurate, altruistic, ambitious, and so on down the list, but moderation even in virtues seems to be demanded.

6. Emphasis upon traits, virtues, and ideals proves a hindrance rather than a help in the many puzzling moral problems in which the virtues conflict. Every moral problem worth puzzling over, thinking about, and lying awake nights to decide is one in which some virtues are involved in one decision but certain other virtues involved in an opposite direction. Any sort of training that leads an individual to strong emotional loyalties to the virtues is a sure forerunner of conflict and guilt sense. Situations will arise all the time in which it seems necessary to sacrifice one virtue for another. The healthy minded individual makes the best decision and thinks no more about it. The trait-conditioned person cannot do this. However he decides he must reject some virtues to which he has supposed everyone should always be true. He has a guilty conscience, a sense of lowering his standards, of compromise with sin. This is in spite of the fact that he may really have done the very best possible thing in the situation.[2]

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[1] A good illustration of this point, not included in the above quotation, is that of Peary and his twenty-odd-year aspiration of planting the Stars and Stripes at the North Pole, concerning which he said, "I long ago ceased to think of myself save as an instrument for the attainment of that end."

[2] The reader is probably familiar with the expression, "commercial truth" and its implication of a difference between it and just plain "truth." In one of Wartman's recent cartoons, a disheveled employer, in an untidy office, is saying into the telephone, "Yes, yes, maybe he is a nice boy, but that doesn't make it that he can sell mops and brushes—maybe if he wasn't such a nice boy he could sell better, yes?"

7. Emphasis upon traits, virtues, and ideals tends toward a conformist rather than a creative society. Great ethical leaders have been iconoclasts. Their contribution may often be introduced with the words, "It was said unto you by them of old time . . . but I say unto you. . . ." In a similar fashion every new good act is a new creation. It is a product of a unique situation. New occasions must teach new duties. A trait instruction is apt to be an attempt to carry into new problems the answers which worked with the old.[1]

This devastating assault on the position of the traditional character educator, who has always understood character to be an accumulation, or an accumulation plus coordination, of desired virtues, may be disconcerting. Perhaps he may even dismiss it with, "Oh, that may be all right in theory but I have to get something right away and the trait approach suits me because it is definite. When these theorists have some specific program to offer in place of mine, I'll listen to them." To such an individual it is well to emphasize that we should be interested not only in doing the job immediately at hand but also in laying a good foundation for an ultimate program; an intelligent criticism of our present program should improve not only it but also the future program of our successors.

On the other hand, it is well, too, to stress the point that, granting the trait approach is somewhat illogical, nevertheless this fact stands out—that the individual is surely not the worse off because an attempt has been made to establish a general virtue, to teach him to appreciate it, and also to generalize it to fit other situations as much as possible. Briggs says in this connection:

> Belief is not yet discredited among those who have learned their psychology from intimate successful dealings with people, that a strong emotionalized general ideal of honesty, cooperativeness, courtesy, and

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[1] "Tenth Yearbook," Department of Superintendence, pp. 43–50. See also G. B. Watson, Virtue versus Virtues, *School and Society*, Sept. 3, 1927, pp. 286–290; M. L. Whittaker, Words, Codes and Traits in Character Education, *Journal of Educational Sociology*, October, 1934, pp. 108–115; and G. A. Coe, Virtue and the Virtues, *Religious Education*, vol. 6, pp. 485–492, February, 1912.

courage, for example, greatly facilitates transfer. Sincere "conversion" to Christianity when accompanied by profound emotional approval has in numberless instances made easier direction by self and by others, to a variety of beneficent actions not originally included in the professed program. Certainly experience justifies our expectancy that a man who has a high emotional approval of his own justice in one phase of life is more likely to be just in another than the man who is no more just anywhere than he has to be will manifest the desirable ideal at social need.[1]

In brief, there are real dangers in the use of the trait approach; the danger of misemphasis or overemphasis; of obscuring the main end of character education with the mechanics of it; of making the learning of formal and abstract lessons the real objective; of developing in the learner an intolerant attitude toward such material; and of failing to generalize and apply this material.

However, in spite of these, it is well to remember that this phase is but one part of the entire program; that such emphasis helps to definitize the character educator's and the character learner's job; that it can be systematically organized; and that, to some extent at least, it can be practically applied to vital here-and-now situations. Furthermore, no definite and approved program based upon any other approach has been devised. Like every other type of educating process, it has its faults and its virtues. It should not be accepted too readily and completely or rejected too hastily. A more complete discussion of this topic will be found in the chapters on The Direct Method and The Indirect Method.

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[1] Briggs, T. H., "Secondary Education," pp. 417–418, The Macmillan Company, 1933.

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CHAPTER IV

RECENT TRENDS IN CHARACTER EDUCATION

A short account of the development of the movement for character education should not only be of interest but should also be of value in pointing out significant trends that will serve as a background for the more definite suggestions to be made later in the book. Some of the plans of the various organizations, institutions, and associations, but briefly mentioned here, will be discussed more fully in Chap. XVI. A discussion of the legal basis of character education will be found in Chap. I.[1]

EARLY HISTORY OF MORAL EDUCATION

The first record we have of moral education is that contained in the story of the Garden of Eden with its account of disobedience immediately followed by punishment. All through the Old Testament, as well as in the Talmud, the Koran, the Sayings of Confucius, the teachings of Aristotle, Socrates, Plato, and other early educational thinkers, and other writings and writers of more or less antiquity, there are hundreds of similar illustrations of acts performed, which sometimes resulted in reward and sometimes resulted in punishment. Most of these stressed man's relations with his fellows. With the advent of the Christian era man's relationship with a single superior Being has been increasingly emphasized, of course, through the teachings of Jesus and His disciples. Many of these incidents, miracles, and parables were generalized and solidified to form early counterparts of our modern social, ethical, and religious standards.

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[1] A good general history of ethical relationships will be found in A. K. Rogers, "Morals in Review," The Macmillan Company, 1927. Durant Drake, "The New Morality," The Macmillan Company, 1929, is an excellent popular treatment of the elements of modern ethical living, as well as of the handicaps which militate against it. Walter Lippman, "A Preface to Morals," The Macmillan Company, 1929, will also be found valuable in this connection. The recent trends, from a more or less psychological viewpoint, are well presented by F. F. Powers, *Junior-Senior High School Clearing House*, June, 1931, pp. 591–592.

When the early American colonies were established, the church and the school were closely linked together. Often the same building was used for both, and frequently the minister was also the teacher because he was educated and because the two institutions were so close together in spirit and purpose; in fact, an important aim of the early school was to begin the preparation of young men for the ministry.

Naturally, the most used material of these early schools was the Bible, or selections from it, the catechism, and the hymn book. Even later, when the demand for other schoolbooks, principally readers, developed, these new texts were distinctly religious and moral in their material. The most widely used of these books was the well-known "New England Primer" with its rugged and stern prose and poetry, crude pictures, and stiff oak covers, with which the children—"young vipers, and infinitely more hateful than vipers," as Jonathan Edwards described them—were educated so that they were afraid, as Judge Sewell's child expressed it, "to goe to hell" and were "stirred up dreadfully to seek God."

"The Chapter of Accidents, or the Book of Caution to Children," published in 1833 in New York City, was a small volume containing sixteen lessons profusely illustrated with vivid pictures showing the effects of playing with knives, fire, and firearms, riding a wild horse, fighting, teasing bulls, running under carts and coaches, etc. It might be called the first "safety-first" book, although its main emphasis was upon character training. This book, and the much more famous McGuffey Readers, the first of which was published in 1836, were the natural descendants of the earlier "Little Bible of New England"—the "New England Primer."[1]

With the coming of other immigrants; the increasing associations with and tolerance of other individuals, their creeds and beliefs; scientific discoveries; widened intellectual horizons due to books, periodicals, and newspapers; increase in material prosperity; the dying out of the old religious fervor, and the separation of the church and the state, the former continued as an institution of religious education, while the latter, although still emphasizing the moral side to some extent, became in organization, purposes, and materials more secularized.

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[1] A later descendant is Charles M. Sheldon's, "In His Steps" (1899), more than 8,000,000 copies of which have been sold.

The secularization of American education is strikingly shown in Parkin's investigation of the moral and religious content of 1,291 American school readers, covering the period 1776 to 1920. Here is what he discovered:

1776 to 1786	100 per cent moral and religious emphasis
1786 to 1825	50 per cent moral and religious emphasis
1825 to 1880	21 per cent moral and religious emphasis
1916 to 1920	5 per cent moral and religious emphasis

Although separated from the control and influence of the church, the secular school continued giving instruction in moral education in formal courses usually labeled "Moral Instruction," "Moral Education," "Ethics," and, occasionally, even "Religious Instruction." Naturally, this type of education was as stiff as that of the earlier church-school, and was based, not upon codes originated and developed through general discussion, but upon established rules and standards handed down. The term *character education*, including, as it does, the concept of social responsibility, is of comparatively recent origin.

Reading a chapter from the Bible and repeating the Lord's Prayer was the usual method of opening the school for many years after early colonial days. However, owing to several causes, but principally to rising opposition to the dogmatic and nonintellectual form of the material so presented; to interdenominational fears, distrusts, and controversies; and to the complete separation of church and state, resulting often in state laws prohibiting religious instruction in the schools, this type of opening exercise gradually died out, so that we find United States Commissioner of Education Harris stating, in 1892:

> Religious education has almost ceased in the public schools and is rapidly disappearing from the program of colleges and preparatory schools. At present, on examination of the legal provisions on the reading of the Bible in the public schools, we find that in only a few states is permitted the formal reading of the Bible and the recitation of the Lord's Prayer. The general situation seems to be that the law per-

mits the reading of the Bible in most schools if no one objects, but forbids if an objection is raised.[1]

Three years later, The Committee of Fifteen made a 200-page report on educational affairs to the National Education Association and devoted but sixteen lines to moral education; they included no definite commendations or suggestions concerning it.[2]

In 1894, Charles De Garmo deplored the lack of moral instruction in the schools and, after stressing its importance, suggested that it be developed in connection with the regular subjects of the curriculum, especially social science.[3] This advocacy of moral training by such a distinguished educator undoubtedly had considerable influence in promoting interest in it. At any rate we can date the origin of our modern emphasis on character education shortly thereafter, as is shown below.

In 1908, Nicholas Murray Butler, Chairman of the American Committee of the International Committee on Moral Instruction and Training in Schools, reported that this phase of education was then being handled in three ways: (1) as incidental to religion, (2) both incidental to, and independent of, religion, and (3) unconnected with religion. The main emphasis was upon morals and the word *character* is found in but very few places.

Because of the distinction made, somewhat erroneously but nevertheless popularly, between the so-called "direct" and "indirect" methods of character education, and because their developments were somewhat different in both time and materials, these two types will be discussed separately. In many instances the plans and devices described include both of these types; wherever this is the case each phase will be treated separately in the appropriate section. A more complete discussion of each will be found in Chaps. VI and VII of this book.

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[1] Harris, W. T., Report of 1892 to the National Education Association. According to Mabel Walker in When Church and School Cooperate, *Christian Herald*, July 14, 1923, the recent movement to excuse pupils from school in order that they might receive religious instruction began in 1913 at Dallas, Tex. A decade later nine states were offering courses in Bible study in the secondary schools.

[2] Report of the Committee of Fifteen on Elementary Education, *Proceedings of the National Education Association*, vol. 34, p. 312, 1895.

[3] Moral Training Through the Common Branches, *Proceedings of the National Education Association*, vol. 33, pp. 165–173, 1894.

DEVELOPMENTS IN THE USE OF THE DIRECT METHOD OF CHARACTER EDUCATION

The direct method is so named because of its attempt to instill the various virtues by centering attention very directly upon them through discussing and illustrating them; memorizing and reciting creeds, verses, slogans, oaths, pledges, golden texts, etc., that suggest them; analyzing men, actions, and events to discover them; writing essays and stories emphasizing them; and applying them directly to the lives of the pupils. This method is, of course, much older than the indirect method. In fact, it was about the only method used until comparatively recently. Nearly all of the earlier instruction could be classified as direct.

The high points in the earlier history of this method have already been indicated so there remains now but to follow its far more rapid development since De Garmo first emphasized the need for moral teaching. Our purpose here is not to describe critically all of the many plans that have originated but rather to discuss a few of the most outstanding ones, and particularly those that vary in some way from the original "telling" method.[1]

One of the first of these definitely organized attempts was developed by Miss Jane Brownlee in Toledo, Ohio, in 1901, and is described in her book, "Moral Education in the Public Schools."[2] Her plan is a combination of the direct and indirect methods. For the latter she planned an early form of student council, which will be described later. The direct part of her program consisted of a five-minute talk each morning on such traits as obedience, truthfulness, kindness, and honesty. One topic was scheduled for each month, and the teachers were instructed to emphasize only one thought at a time and to allow the pupils to do most of the talking.

Two years later, M. A. Cassidy, then Superintendent of Schools at Lexington, Kentucky, originated a plan in which traits of character were emphasized during a fifteen-minute

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[1] A comprehensive list of these organizations, together with an excellent critical analysis of a few of the most important of the plans, will be found in Chaps. V and VI of Hartshorne, "Character in Human Relations," Charles Scribner's Sons, 1933.

[2] Published by G. W. Sheldon, Springfield, Massachusetts, 1908.

"Golden Deed" period each day. The trait was written on the board and the pupils were asked to contribute material illustrating its presence or absence. At the end of the period the group was asked to decide which story was best, or "excellent," as it was designated, and this one was then placed in the "Book of Golden Deeds," properly illustrated and decorated by the owner. In the books of the lower grades no write-ups were used, only pictures. Annual awards were provided for the school developing the largest number of books; for the grade developing the best book; and for the pupil with the most outstanding book. Another award was designed for the school with the most artistic book. This interesting device was, apparently, the forerunner of our present day "work books."

In 1909 the Character Development League of New York City initiated a plan, using as its basis the biographies of great men. A book, written especially for this purpose, included biographies and pictures.[1] Each lesson of the thirty-nine followed this very definite and logical outline: introduction, definition, interpretation, elucidation and training, examples, application, literature, and inspiration. Different traits were suggested for each grade.[2]

In 1914 came The Pathfinders of America, founded by J. F. Wright, an organization unique in that it has no official connection with the school. This institution mirrors the belief of its founder that character education should be recognized as a special subject with special teachers just the same as any other school subject. In general, the plan consists of a basic talk by one of the trained teachers on such topics as "Human Engineering," "Be Faithful to Yourself," "Cause and Effect," and "Educated *versus* Graduated," followed, two weeks later, by a meeting at which the pupils, under their own leadership, discuss and make applications of the points mentioned in the address. Each pupil writes his reaction in the form of a letter to the instructor who uses these in adapting his work to the group. The course, "Human Engineering" or "Reading the Price

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[1] White, J. T., "Character Lessons in American Biography," The Character Development League, New York City, 1909.

[2] Clifford Barnes reported, 1909, that of 1,000 schools studied, 18 per cent believed in "graded courses on non-theological lines."

Tags of Life," is designed for pupils from the fourth through the twelfth grade.[1]

The most famous of all recent morality codes, because of its own excellence and also because of the publicity which it received as the winner of the $5,000 prize offered by an anonymous donor through the Character Education Institution, is the Hutchins Code, which appeared in 1916. In one form or another it is found in most of the codes and in many of the plans developed later. This code is composed of eleven "laws" such as, for instance, the Law of Self-control, the Law of Good Health, the Law of Kindness, the Law of Duty, and the Law of Loyalty. Daily discussion periods of ten or fifteen minutes are recommended.

The Five-point Plan (1919), a development from the Hutchins Code, is composed of five major divisions or emphases: Uncle Sam's Boys and Girls (30 per cent emphasis), which concerns the organizing of a citizen's club to furnish opportunity for pupil participation in the activities of the room or class; Children's Morality Code (15 per cent emphasis) which centers around the use of the Hutchins Code; Character Diagnosis (15 per cent emphasis), a diagnosis of the pupil on a "character chart"; Character Projects (30 per cent emphasis), concerning projects based upon courtesy, service, citizenship, etc., and including a student court; and Report to Parents (10 per cent emphasis), in which is rated the social development of the pupil. A unique feature of the plan is the Loyalty Oath which the worthy pupil is allowed to take after earning a sufficient number of points. He is then also allowed to keep his badge.

Following the publication of the Hutchins Code the same anonymous donor offered a second prize of $20,000 for the best method of educating pupils morally. Competition was limited in order to obtain group thinking. The Iowa Group, under the chairmanship of Professor E. D. Starbuck, was awarded this prize at the completion of the contest in 1922. The Iowa Plan formulates specific objectives and general principles and plans of procedure and emphasizes self-direction and vital settings as well as the discussion of lists of virtues.[1]

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[1] The headquarters of this organization are at 312 Lincoln Building, Detroit, Michigan.

In 1923, W. B. Joyce, President of the National Surety Company, New York, founded the National Honesty Bureau for the purpose of establishing the ideals of honesty in young people. In the "Honesty Book," by W. B. Forbush,[2] are presented many talks on honesty as it relates to the student's life, both in his home and outside of it, and also material for a national honesty campaign. These talks are to be supplemented with discussion, debates, reports, and themes and, wherever possible, related to the school's curricular and extracurricular activities.

In 1924, Superintendent Burke of the Boston Schools, with the assistance of eminent preachers, teachers, and others, developed a "Course in Citizenship through Character Development." In this plan fifteen minutes a day are used for the presentation and discussion of each trait; two weeks are devoted to a trait. The course is composed of a discussion of the ideal citizen; a list of desirable traits, the Hutchins Code (plus an additional law—the Law of Obedience to Duly Constituted Authority); suggestions for presentation; and a detailed course.[3]

The same year, the Knighthood of Youth Plan, originated through the assistance of Dr. John Finley, and now sponsored by the National Child Welfare Association, was introduced into twelve schools in New York City. The purpose of this organization is "to teach and develop the ability to distinguish between right and wrong, the desire to choose the right instead of the wrong, and the ability to do and the habit of doing right in real situations in life." The plan originally included (several radical changes have been made recently) a study of "knights," both ancient and modern, and their desirable traits of character. Naturally, this study would correlate the plan with art, history, literature, dramatics, music, etc. A part of the program was of the "indirect" type in which "adventures" were engaged in, "dragons destroyed" (bad habits conquered), and "castles built" as certain tasks were accomplished (each task representing a stone). Records were kept on which promotions from "knight" to "crusader" were made at the completion of certain adventures. This somewhat glamorous and very flexible plan has been widely adopted.[1]

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[1] The above three plans and other valuable material may be obtained from the Character Education Institution, Inc., Milton Fairchild, Chairman, Washington, D. C.

[2] Published by the National Honesty Bureau, 115 Broadway, New York.

[3] School Document 10, 1925, Boston Public Schools.

In 1925 came another of the famous morality codes, that promoted and sponsored by *Collier's* magazine. This code was the result of the combined thought and attention of a great many of our best known leaders, as well as a great many fathers and mothers. Out of it grew a small book entitled, "A Basis for Character Education." A prize of $1,000 was offered for the best set of suggestions for the actual use of the code, the winner of which was announced, July 18, 1925, under the caption, The Best Moral Code is a Two-legged Moral Code. The suggestions made include, in addition to a direct and intensive study of Washington and other individuals, the duties of firemen and policemen, reviews of current events, talks and discussions, poems, themes, etc., an indirect-plan idea of a "Progress City," and the use of an honor system with such classifications as "alien," "citizen," "worthy citizen," and "most worthy citizen," each to be earned upon the basis of performance of certain citizenship duties. An interesting and somewhat unusual appeal is made for the enlistment of the men and women of the entire community so that "the whole life of the child shall have the right environment."[2]

"Character Education" (1930), a manual for the teachers of Oregon, gives special emphasis to the progressive nature of a specified virtue. Seventy-five traits are classified into three columns which represent three successive stages of development. The first column represents the elements that a child in the primary grades can understand and appreciate; the second contains those similarly suited to the pupils of the intermediate grades; while the last column, for the upper grades and the high school, lists the ultimate character objectives. For instance, "obedience" in the first column becomes "conformity" in the second, and "cooperation" in the third. This plan, very carefully prepared and attractively presented, utilizes the Iowa

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[1] National Child Welfare Association, 70 Fifth Avenue, New York City.

[2] P. F. Collier & Son, 250 Park Avenue, New York City.

Plan as its basis. Under each trait are listed three problem situations through which the discussion of the trait is to be approached.[1]

The Pittsburgh Plan, developed through the leadership of George W. Gerwig, emphasizes one major trait, such as loyalty, ambition, or perseverance, for each of the school years. Each one of the traits is presented through appropriate stories, illustrations, questions, etc., in a very attractive book which is put into the hands of the pupils themselves. Frequent references are made to sources and material found in other books in the school. The twelve booklets are called "Guideposts to Character."[2]

The Denver Plan does not begin with a consideration of specific and abstract traits but rather with the settings and situations immediately surrounding the pupil out of which these traits are developed. The main emphasis is upon teaching the pupil to appreciate his increasing social responsibilities. For instance, the main consideration in grade 1 is "Home Life"; in grade 2, "Group Life"; in grade 3, "Indian Life in America and Child Life in Foreign Lands"; in grade 4, "Westward Movement"; in grades 5 and 6, a consideration of basic economic processes and finally a focusing survey of Denver. The plan is closely correlated with history, geography, literature, and science.[3]

Several states and a great many of the larger and the medium-sized cities have developed somewhat similar plans that cannot be discussed here, owing to limitations of space. However the mere mention of several of them will evidence the extent to which character education is now receiving serious attention in public schools. A few of these are: Utah (character without the addition of a separate subject); New Hampshire (a presentation of traits organized around the four cardinal virtues of Plato's Republic, wisdom, self-control, courage, and justice); Nebraska (primarily a course for teachers and teachers-to-be); Hawaii (excellent and detailed material with the main emphasis upon doing); Pontiac (very definite course under the supervision of the Director of the Department of Character Education); Detroit (a children's code, based upon the Hutchins Code); Winfield, Kansas, Keokuk and Waterloo, Iowa (definite material to be utilized in the home room); St. Louis (clear-cut and detailed "specific objectives," "suggested activities," "suggested procedures," and "desirable outcomes"); and Oakland, California (activities and dramatization). Other cities with outstanding programs are Chicago, Buffalo, Cleveland, Boston, Fort Wayne, Birmingham, Elgin, Rochester, St. Paul, and Los Angeles.

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[1] "Character Education," Superintendent of Public Instruction, Salem, Oregon.

[2] Published by American Book Company.

[3] An interesting article, Survey of Character Education in Denver, based upon the diaries of 203 teachers and 2,000 incidents will be found in the *Journal of the National Education Association*, vol. 19, pp. 217–218, October, 1930. This article was written by A. K. Loomis.

During the past five years there has developed a new trend represented by the publication of a number of books and readers designed for the pupils' use in both formal and informal situations. A very brief description of five of these will indicate this trend.

"Right Living: A Discussion Course for Boys and Girls," by Newberg, is based upon more than 600 actual incidents from the lives of young people. The excellent teachers' manual makes very definite suggestions for the presentation of each of the twenty-six lessons, together with appropriate references for other illustrations. It lists, in addition, games to be played by the groups. This course utilizes a great deal of Biblical material.[1]

"Adventures in Character," by Stewart and Hanna, is the title of another attractive book designed for boys and girls. Its five major divisions are designated, Adventures in Becoming Acquainted with Our Flag; Adventures in Meeting Heroes of America; Adventures in Meeting World Heroes; Adventures in Becoming Acquainted with the Heroes of Our Community; and Adventures in the Making of a Citizen. The main emphasis of this book, as can be seen from this outline, is upon good citizenship.[2]

"The Egan Monthly Service in Character Training" is material issued monthly, and follows, in general outline, the

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[1] University of Chicago Press, 1925.

[2] Ginn and Company, 1928.

Hutchins Code. One major trait is scheduled for each month and this trait is treated successively in its physical, emotional, intellectual, and service aspects—one of these aspects each week. The course covers five years and is one of the most detailed and complete programs published.[1]

"What Would You Have Done?" together with the accompanying manual, "Character Education through Cases from Biography," by Vernon Jones, contains a series of thirty-nine brief and interesting stories from the childhood life of well-known individuals.[2]

"Studies in Conduct," in three volumes, by Hague, Chalmers, and Kelly, for grades 3 to 4, 5 to 6, and 7 to 8, classifies traits as they are scheduled in Collier's Code and provides very attractive material to be used in connection with them. It carries the endorsement of the International Association of Lions' Clubs.[3]

The "work-book" idea now used in many of the curricular subjects has also made its appearance in character education. An excellent example of this type of approach is to be found in "Conduct Problems for the Junior High School Grades," sets A (1930) and B (1931). Each of these sets contains fifty problems for discussion, together with appropriate suggestions and "discrimination tests." A short incident is related and significant questions are asked, the answers to which are written by the pupils in the spaces provided. These answers are then discussed in the home room and the pupil's final reactions are written on the backs of the pages. A helpful index of the traits considered in the problems is provided, together with suggestions and references for the teacher.[4] Another attractive illustration of this type of book is "Conduct Problems," by Charters, Rice, and Beck. In this series, exercise books have been prepared for all grades from 4 to 8, inclusive.[5]

A final step in the development of material for the more or less direct teaching of character is, naturally, the evolving of appropriate material for the teacher herself. A number of good general books are indicated in the references at the end of the chapter. However, it is proper to call attention here to a carefully prepared two-volume set, "Guide to Literature for Character Training," which is indispensable to the teacher who is looking for a bibliography of appropriate stories, incidents, and illustrations to use with her group. The first volume of this is devoted to "Fairy Tale, Myth, and Legend," and the second to "Fiction." These two books, an outgrowth of the development of the Iowa Plan mentioned previously, were originally promoted by the Institute of Character Research of the University, and later by the cooperation of the Institute of Social and Religious Research of New York City.[1]

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[1] Published by Welles Publishing Company, Wellesley Hills, Massachusetts, 1930.

[2] Ginn and Company, 1931.

[3] University Publishing Company, 1928.

[4] Fishback, E. H., and E. A. Kirkpatrick, D. C. Heath & Company, 1930.

[5] The Macmillan Company, 1931.

DEVELOPMENTS IN THE USE OF THE INDIRECT METHOD OF CHARACTER EDUCATION

The indirect method of character instruction does not begin with a consideration of a desirable trait, such as, for instance, loyalty, kindness, honesty, or truthfulness, but rather with a setting or situation in which it, or its opposite, must be actually practiced. Wise guidance is, of course, an important part of this device to help the pupil to act in accordance with worthy standards, but the actual practice is the child's own part. The attempt is made to supply just as natural and as normal settings and situations as possible.

In nearly all schools this indirect method is now more or less closely related to the opportunities for democratic living, and is best represented by the typical student council or a similar organization by some other name. Consequently, a very brief outline of the high spots in the history of the plan and the practice of "student government" will show the rapidity of the development of this movement and prove, consequently, the appreciation by the modern educator of its opportunities. A more detailed discussion of the many possibilities of activities will be found in Chaps. X and XI.

The idea of "student government" or more accurately "student participation," is not new. In Plato's Academy, for instance, every ten days one of the students was elected to assume responsibility for some of the less important details of his group's activities. Vittorino da Feltra, in his "Pleasant House," provided opportunity for democratic living. Pestalozzi, Froebel, and Rousseau all emphasized the importance of social cooperation. Hill, in England, was an early advocate of this same idea, as were Bell and Lancaster with their Monitorial Schools. About the time of our American Revolution we find a student-developed constitution and student court in the William Penn Charter School, Philadelphia. Thomas Jefferson recommended a similar plan for handling ordinary cases of discipline at the University of Virginia. There were other plans devised and put into operation in various types of school, both private and public, during the following century. However, these more or less sporadic efforts could hardly be considered an educational movement of much importance, at least on the surface. Our present interest in student participation dates pretty directly from the nineties.

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[1] The Macmillan Company, 1928.

Perhaps the most famous of all attempts to teach children to live together and to accept responsibility for their own social, civic, and economic affairs was the "George Junior Republic," founded by W. R. George, at Freeville, N. Y., in 1895. This was not a school organization but a colony of 144 boys and girls from New York City. They organized themselves into a miniature republic and followed the laws of the State of New York, with, in addition, such local laws as were needed. This idea was widely copied in schools, prisons, and similar institutions, and by other communities. It has had tremendous influence in centering adult attention on the possibilities of juvenile democracy.[1]

The following year Wilson L. Gill organized "The School Republic" in one of the schools in the lower east side of New York. Each room was organized as a complete city with all of the officers and committees usually found in municipal government, each of which had its particular responsibility in connection with certain activities of the room and the pupil citizens within the room. Elections were held every month. The whole school was then organized into a National Republic, modeled after the United States Government, with President, Vice-president, Secretary of State, and other officers. The entire student body represented Congress. The teacher of a room had veto power over the municipal government while the principal had a similar power of veto over the national body. This plan was widely copied, and, indeed, differs very little from the present "home-room—student-council" organization.

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[1] An account of the early history of student participation may be found in Bernard Cronson, "Pupil Self-government," The Macmillan Company, 1907.

A somewhat similar plan was instituted by Jane Brownlee in Toledo in 1901. In her plan the entire school was organized into a city and each room into a ward. Four main officers were in charge of the city—mayor, sanitary chief, treasurer, and city clerk. Seven inspectors were appointed by the sanitary chief, each in charge of two rooms or wards. Elections were held each term. A regular monthly meeting was held in the auditorium at which reports were made and complaints heard and discussed.

About twenty years ago there was organized in South Dakota a comprehensive state-wide Young Citizens' League. There is a local unit (some 4,000 of these in the state), and there are county and state organizations. A paid executive secretary is in general charge of the plan and is responsible also for its monthly publication, *The Young Citizen*. State conventions are held at the capitol in the House of Representatives with delegates from the various counties composing the "legislature." The main emphasis of this organization is, naturally, school projects of all kinds—improving school property, beautifying school grounds, obtaining and promoting the obtaining of pictures or musical instruments, investigating and writing up local history, etc. A Young Citizens' League Code of Ethics is used as the basis of the more or less formal instruction. This organization is one of the largest, most intelligently handled, and most attractive plans in American schools today.[1]

Part I of the Five-point Plan (1919) is called Uncle Sam's Boys and Girls and provides for the organization of the class into a club and the consequent opportunity for its members to participate in the major citizenship activities of their groups.

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[1] "Constitution and By-laws of The Young Citizens' League," Department of Public Instruction, Pierre, South Dakota, 1930.

Badges are earned and worn during good behavior. These may be taken from the pupil by either the teacher or the group (with the proper approval of the teacher and principal) in case the pupil's conduct falls below the standards recognized or in case he fails to participate. Point IV of this plan concerns individual projects of the type already indicated in some of the other organizations. The last major emphasis of this plan is the utilizing of a Report to Parents on which is indicated by a chart the child's general standards and development. As was suggested in the previous section, upon his promotion from the elementary school, the pupil is allowed to take the Loyalty Oath and to retain his badge, provided his record has been worthy.[1]

In the Knighthood of Youth Plan (1924), described in the previous section, are provided opportunities for knightly "adventures," each of which represents a "stone" in the construction of the "castle." Illustrative of the "ways you can help" (for the younger children) are: at school—learning to sing two songs, keeping your desk neat and clean, carrying a clean handkerchief; at home—brushing your teeth morning and evening, feeding your pets morning and evening, learning to tie your shoelaces. For the older children such adventures as these are credited: at school—having lessons prepared, making a scrapbook, attending regularly; at home—making your bed, helping to keep your yard clean, running errands; in spare time—caring for a pet, learning to recognize three kinds of clouds, carving figures from soap. Each class is organized with officers and committees and these promote safety, thrift, courtesy, welfare, sanitary and hygienic conditions, and similar activities.

In the Tennessee Plan (1924), which is designed for grades 7 to 12, credit points are awarded for various desirable activities and accomplishments in five different fields of the student's life—scholarship, self-improvement, home service, community service, and general social service. Two "orders" are provided—the Junior Order for the younger and the Senior Order for the older children. The achievement of certain duties entitles the pupil to advance through several ratings in each of these classifications. In the Junior Order he enters as an "Observer" and may become successively an "Approved Citizen," "Worthy Citizen," and a "Trusted Citizen." In the Senior Order the ranks are "Applicant," "Citizen," "Accepted Citizen," "Honored Citizen," and "Eminent Citizen."[1]

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[1] The Five-point Plan, Character Education Institution, Washington, D. C., 1928.

Out of the original Collier's Code there developed, in response to an offer of a $1,000 prize for the best plan of promoting moral character, the idea of a "Progress City" with the usual officers, committees, functions, and activities. Members are designated as "aliens," "citizens," "worthy citizens," and "most worthy citizens," the classification being made on the basis of the performance of the duties and activities of a citizen of "Progress City."

Very easily there grew out of these emphases upon good citizenship various devices by means of which this quality might be evaluated, such as, for instance, the "Citizenship Ballot" of the Lincoln School, New York; the teacher-and-pupil rating plan of the Julia Richman High School, New York; the "Self-rating Scale" of the South Philadelphia High School for Girls; and the "Citizenship Contests" of the Birmingham High Schools.[2] The National Honor Society, to which senior students are elected on the basis of creditable records in scholarship, leadership, service, and character, and the more recently organized National Junior Honor Society (for junior high schools), which adds school citizenship to the above membership qualifications of the National Honor Society, are the best organized and supported of these devices for setting standards and recognizing all-round merit. There are now (1935) 1,547 chapters of the former organizations in American high schools, and 179 of the latter. Approximately 150,000 members have been elected to the older society and 10,000 to the newer.[3]

One of the fields for recent developments in education has been the "home room" idea. This general idea is as old as classes and classrooms themselves, and, as was shown previously, has been considered the starting point of many types of social education. However, the recent emphasis upon guidance, particularly in its personal, educational, social, ethical, citizenship, and recreational phases, has opened up the numerous possibilities of the home room as never before; consequently, all over the country very definite and deliberate attempts are being made to organize its opportunities for effective education with the pupil himself, instead of some curricular subject, as its main concern. This topic is discussed in detail in Chap. XI.

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[1] Golightly, T. J., "The Tennessee Plan for the Motivation of Character and Citizenship in the Secondary Schools," State Board of Education, Nashville, 1924.

[2] For a brief description of a few of these plans, see McKown, "Extra-curricular Activities," Chap. XII, The Macmillan Company, 1927.

[3] Material on these two fine organizations may be obtained from H. V. Church, National Secretary, 5835 Kimbark Avenue, Chicago.

Another "old" but "recent" development in character education is the student council. The extent to which councils are now found in high schools may be shown by four comparatively recent investigations. In 1925, C. O. Davis made a study of the high schools of the North Central Association and found that 39.3 per cent of them had "pupil government," and that 57.7 per cent had "teacher-pupil councils." Joseph Roemer, in 1927, made a similar investigation in the Southern Association and found the percentages to be 45 and 55, respectively.[1] Earle Rugg, after an investigation of 191 schools selected at random, estimated that 90 per cent of them were "making an effort to try this movement."[2] In 1928, N. R. Ringdahl, in an investigation of 179 high schools, discovered councils in 68.7 per cent of them.[3] It is probably safe to say that at the present time 90 per cent of the junior and senior high schools throughout the country have some form of student participation. The percentage for the elementary school is probably much lower, but councils are appearing there also.

An idea of the recency of the development of the student council may be obtained from two investigations. Ringdahl in the study mentioned immediately above discovered that the median existence of the councils was 5.25 years. In 1926, C. R. Dustin reported an investigation of 81 councils in 35 states and found that the one longest in existence had been in operation only 13 years.[4]

[1] *School Life*, December, 1927.

[2] "Twenty-fifth Yearbook," National Society for the Study of Education, Chap. XI, 1926.

[3] Ringdahl, N. R., High School Student Councils, *School Review*, vol. 36, pp. 329–337, May, 1928.

[4] *School Review*, June, 1926.

Another way of proving the present interest in student council activities as an important method of educating for good citizenship is by calling attention to the great organizations composed of or promoting these bodies. The Young Citizens' League of South Dakota has already been mentioned. In addition to this there are the National Association of Student Government Officers,[1] the National Self-Government Committee,[2] and the National Conference on Student Participation in Control, a rapidly growing division of the National Education Association.

Other Organizations.—In addition to the student council there are other organizations, mostly independent of the school but frequently designed to work in and through it, that are planned to promote the development of good moral character. Among these, which will be discussed in Chap. XVI, are the Junior Red Cross, Boy Scouts, Girl Reserves, Camp Fire Girls, 4-H clubs, Junior Achievement, and Sportsmanship Brotherhood, all of which provide opportunities for the child actually to practice, in natural and attractive settings and situations, those traits out of which his character is formed.

THE RESEARCH AND THE RELIGIOUS EDUCATION MOVEMENTS

The two most recent developments in the field of character education are the research movement and the religious education movement. Although these developments will be reflected all through this volume, a brief mention of them will form a fitting conclusion to this chapter.

The Research Movement in Character Education.—The application of the scientific method to the materials and techniques of character education indicates a most promising development. No longer are mere opinions and traditions considered as satisfactory criteria for the evaluation of these important factors, influences, and relationships. Demonstrable proof is being increasingly demanded and attempts to supply this are being made. The work of the Character Education Inquiry, the Penn

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[1] Warren E. Schuell, Executive Secretary, 506 Clayton Building, Sapulpa, Oklahoma.

[2] The National Self-Government Committee, Inc., Richard Welling, 80 Broadway, New York City.

State Group, and the Iowa Child Welfare Research Station, as well as other experiments and investigations in connection with the curriculum, extracurricular activities, Boy Scouts, motion pictures, radio, newspaper, etc., illustrate the scope and the earnestness of this movement; the extent to which it is attracting competent investigators is ample proof of its significance. Incidentally, as an important direct result, the public's attention is being held as never before in the whole history of character education.

The Religious Education Movement.—At present there is a widespread belief that religious education at its best and character education at its best have about the same general objective and make use of about the same general materials and techniques. This new approach in religious education is made on the basis of the analysis of areas of human experience—economics, vocations, sex, family life, aesthetics, health, etc.—rather than on the basis of the Bible, church doctrine, and other conventional approaches. It is easily appreciated that this indicates a very radical departure. Probably the most significant of these movements is that of the International Council of Religious Education in which are represented some forty Protestant denominations. This council issues *The Curriculum Guide*, mimeographed volumes of which become the property of the various denominational boards and are used by them in the development of their courses of study.[1]

SUMMARY

If one were asked to suggest, in a very few words, a summary of the present trends in character education, one might picture them fairly accurately as follows:[2]

1. A decreasing confidence in the use of formal rules, slogans, creeds, codes, pledges, courses, and similar formal material, and an increasing confidence in the utilization of opportunities that afford actual practice in natural settings and situations in the pupil's here and now.

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[1] The address of this council is 5 South Wabash Avenue, Chicago.

[2] A prophetic vision of the future of ethical training may be found in Ralph W. Sockman's address, The Character Education of Tomorrow, *Proceedings of the National Education Association*, vol. 70, pp. 44–48, 1932. See also his book, "Morals of Tomorrow," Harper & Brothers, 1931.

2. A decreasing emphasis upon sentiment and emotion and an increasing emphasis upon intelligently arrived at ideals.

3. A decreasing emphasis upon ex cathedra pronouncements and an increasing emphasis upon an understanding and appreciation of causes and effects.

4. A decreasing emphasis upon personal goodness as a sole aim and an increasing emphasis upon social responsibility and social responsiveness.

5. A decreasing emphasis upon particularized and separate elements in a pupil's life and an increasing emphasis upon more or less complete all-roundness.

6. A decreasing emphasis upon the objective of a preparation for future life and an increasing emphasis upon real and vital education for the pupil's present life.

7. In general, a decreasing emphasis upon abstract theory and an increasing emphasis upon concrete practice.

8. A decreasing inclination to accept unquestioned the former traditional materials and methods and an increasing employment of scientific research to determine the most profitable of these.

9. A decreasing satisfaction with the traditional methods of evaluating the elements of character or the extent of their development and an increasing attempt to measure these objectively.

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CHAPTER V

THE PSYCHOLOGICAL BASIS OF CHARACTER EDUCATION

Three factors are essential to the successful construction or development of anything, be it a house, book, wedding ring, orchard, pavement, dress, automobile, or kitchen stove: (1) plans, or a projected picture of the completed article, (2) raw materials, and (3) methods and techniques for utilizing the latter to achieve the former. These three factors are similarly essential in the development and education of the child.

In a previous chapter were presented some of the general plans for our structure. In this section we shall consider the material with which we must build. Just what are the component parts of the child—his interests, tendencies, abilities, capacities, traits, and characteristics? It is reasonable that we can use only what he is or has. Our task is, then, to discover and evaluate these elements in terms of their possible usefulness in the erection of an attractive moral edifice.[1]

FUNDAMENTAL URGES AND CHARACTER EDUCATION

There is considerable disagreement among psychologists as to just which characteristics are instincts, in the accurate sense, and which are not—that is, which are inherited and which are acquired. Our purpose here is not to enter into this controversy but rather to discuss the significance and educational implications of a few of the most important of the drives or urges in the child's nature, whether learned or not. These drives are fundamental in the sense that they are significant and important, rather than in the sense that they are in the child's original make-up. Naturally, they are closely interrelated.[1]

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[1] An excellent and interesting book to read in this connection is Irving King, "The High School Age," Bobbs-Merrill Company, 1914. While this treatment is based largely upon the lives and experiences of adolescents, yet it will be found valuable by any teacher of either younger or older children. Comments on Character Education from the Psychological Point of View, F. N. Freeman, *Journal of Educational Sociology*, vol. 4, pp. 193–198, December, 1930, emphasizes organization and adaptation.

Curiosity.—Many centuries ago Plato said, "Curiosity is the mother of all knowledge," and much later John Locke expressed the same idea in these words, "Curiosity in children Nature has provided to remove the ignorance they were born with." Curiosity, then, is the basis of all education. If one were not curious one would learn little or nothing beyond one's limited sense experience; furthermore, one would have no ideas of relationships. And one would contribute nothing to society's store of wisdom and knowledge. Curiosity is an impulse to learn, a motivator of education. The importance of curiosity is evaluated by Kirkpatrick as follows:

> From the moment that the sunbeams dancing on the wall, or the little hands waving before the eyes, hold the infant's gaze, till the time when the latest discoveries in science are eagerly examined by the savant, curiosity in some form is daily and hourly a factor in human action and thought. . . . Curiosity, like play, may be the stimulus to an immense amount of what would otherwise be drudgery.[2]

The new excites curiosity because it is novel or different. Such excitation is facilitated, in many instances, by a lack of "something to do"; mental inactivity is annoying, while mental activity is satisfying. Note how the growing child exhibits an insatiable desire for information concerning the new things he experiences. He is Kipling's child of "a million hows, two million wheres, and seven million whys." Consider, too, how frequently he is able to "stump" his teacher or parent with the most logical and, at the same time, the most unanswerable of questions. Naturally, a question that is vital to the child, and all, or nearly all, of his questions are vital to him, represents the best educational opportunity there is, because his mind is ready and receptive—he really hungers for the answer. Hence the question and its answer are both exceedingly important, the former because it is a sincere yearning, and the latter because it is timely in satisfying that yearning.

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[1] Suggestions for utilizing and capitalizing these drives will be found in the following thirteen chapters.

[2] Kirkpatrick, E. A., "Fundamentals of Child Study," pp. 192, 201, The Macmillan Company, 1917.

However, note what usually happens when this little "animated interrogation point" comes to school. One of the first things he learns is that he is supposed to answer, not ask, questions. Such an attitude on the part of the teacher is soon reflected by the pupils themselves. Some time ago the writer, while visiting a class in a lower grade, heard one child say to another as the class was leaving the room, "You must keep still. You ain't supposed to ask questions. You ain't the teacher." What a sad commentary on teaching! Sometimes, even, teachers look upon pupil questions as a mark of poor teaching. On the contrary, good pertinent questions from the pupils are sure signs of teaching of a high caliber. Little wonder it requires a most unusual array of devices to stimulate attention after normal, natural, and desirable curiosity has been rebuffed and smothered at every point.

The young child's curiosity is largely empirical. Visual exploration and attempts at manipulation represent the baby's biggest business, and these are delightfully satisfying. A little later, when he begins to talk, his questions are usually "What?" and "How?" At this stage he is satisfied with learning about and making use of facts and things. Still later he begins to see relationships and his curiosity becomes increasingly speculative; his questions, more and more, begin with "Why?" Just then curiosity becomes, as Charles H. Parkhurst defines it, "thought on its entering wedge." The young child is satisfied when told that "Curiosity killed the cat"; the older child wants to know what it was that the cat was curious about.

As the child develops, his curiosity becomes increasingly selective, owing to his own specialized abilities, environment, circumstances, and successes or failures. Originally he was interested in everything which went on about him or which was brought before his senses; later his interests developed in certain directions and he was more attracted by some things and less attracted by others. Curiosity may decrease because familiarity with an item or thing has caused it to lose its attractiveness, but, on the other hand, new experiences with it or seeing new possibilities and relationships in it may also mean increased curiosity and interest. Looking at mud is replaced, in turn, by dabbling in it, and making mud pies, and perhaps this, in turn, is replaced by making real pies. Mere whittling is replaced by carving models; and pounding on the piano keys leads up to learning to play a composition. Still later an interest may develop into what we call a "hobby," which is nothing more than a highly developed degree of specialized curiosity plus successful manipulation. The desire to imitate has a very powerful influence on the selection and the establishment of interests and hobbies.

Curiosity, too, is "catching" or communicable. Let any individual stand on the street and look up into the sky and within a few minutes he will be surrounded by star-gazers. An interesting story is told of a man who, while the bandages were still in place after an operation on the lower part of his neck, was forced to hold his head back at quite an angle. As he would walk down the street nearly everyone who passed him would also tilt back his head and search the heavens for the object of this man's "curiosity." Blow a horn or beat a drum and the curious will come running. The lesson for the teacher who is interested in capitalizing curiosity is obvious. She must "gaze," "blow," and "beat" if she expects her pupils to become curious. Further, if she wishes them to return for more, her first contributions must be valuable. Curiosity that is associable with mere amusement, scandal, gossip, or similarly light and temporary satisfaction does not represent wholesome and worth-while activity.

The character educator is vitally interested in the curiosity of the child, especially as he grows older. Far too often, however, established techniques of instruction by parent, or secular or religious teacher, as well as social sanctions, prevent a reasonable, logical, and well-directed development of this drive. For instance, sex is a topic that is usually associated with shame, wickedness, and an undesirable type of curiosity. Why should not the child be as interested in sex matters as in any other vital phase of his life? He is allowed to think and talk about plants and flowers but not about himself, far more important than either of these. He may be silenced, temporarily, by being told that the stork brings the babies, but there will soon come a time when he is interested in knowing how, why, when, and where, and then he is usually "hushed" by such remarks as, "You mustn't ask or think about such things." Does this satisfy him? It most certainly does anything but that. Prohibitions always have been, and always will be, powerful excitants to curiosity. So, instead of satisfying his natural curiosity with accurate information from authoritative sources, he satisfies it with information for the most part from the opposite type. The results are often disastrous. Many teachers, parents, and particularly religious instructors have failed to appreciate either the first principles of psychology or the importance of accurate knowledge of such vital matters.

The real educator is interested not only in having the children become wholesomely curious but also in their remaining so. As the child grows older and is able to comprehend causal relationships, his curiosity may be capitalized in helping him to see the effects of desirable and undesirable ideas and actions and also to appreciate his own responsibilities. An individual who acts without motives is a nonmoral machine; no one can act intelligently, that is, choose wisely, unless he sees these relationships. Ability to recognize them will be facilitated if mental curiosity is properly stimulated, developed, and maintained.

The Migratory Drive.—Apparently all animals, including man, feel, at times, a discontent with their environment and a consequent craving for new experiences and new surroundings; as a result, they migrate, or run away. Naturally, the fewer the opportunities for self-expression and activity, the greater the restlessness, dissatisfaction, and feeling of maladjustment and the more pronounced the urge to "be on the go." Such a feeling is very natural. Note how all of us become restless, especially when nature opens up in the spring, after we have been closed in all winter, and how easy it is for us to get "spring fever" and to want to get away to the hills and woods. Even at other times we all get "wanderlust" and go traveling, if only in our minds, to foreign countries and distant climes.

Of course there is a difference between this "wanderlust" and migration, as we usually think of it in birds, fish, and beasts. The biological phenomenon of migration is not mere placeless, timeless, or purposeless activity as is "wanderlust." The organism does not migrate for migration's sake. The locus is more or less definite, the time is periodic, and the function served in going and coming is usually the same. Migration results from a lack of food, shelter, protection, etc., rather than from boredom with present surroundings.

This urge, while stronger in childhood, is more or less operative during the whole of life. The very small child runs away, often without reason. He may not be dissatisfied to any great extent with his surroundings but he craves excitement and adventure. During adolescence this drive is particularly strong, owing to the typical restlessness, the lack of proper physical coordination, and often the restraints, restrictions, and confining routine of school and home. The child's ego is developing fast and frequently he fails to fit in well with his particular setting. Truancy in mind, spirit, or body, or in all three, is usually the immediate result. The abnormal development of this drive may be seen in the typical hobo or tramp, whose adjustment to any setting is very temporary.

Here again, the character educator is vitally interested. He recognizes, in the first place, that any pronounced desire to migrate probably represents either an annoying present setting, curiosity, or both. Of course, such discontent may be entirely unreasonable, as it appears to be in cases in which boys and girls run away from good homes that contain almost everything these children seem to need in the way of material comforts, equipment, and opportunities. On the other hand, desirable as such a setting may appear to those of us outside of it, it is lacking in some essential element or elements, in the opinion of the individual, or he would not be interested in leaving it. It may be "good" materially, and "bad" psychologically. In such cases, we need to understand and appreciate his point of view.

In the second place, such a desire can be effectively capitalized for a broadened, widened, and deepened experience with other things, events, and peoples. In one way, this urge is about the same as curiosity, discussed previously. The individual is interested in the new or the novel and craves experience with it, and moving about is one method of getting this experience. New settings and new experiences bring new ideas and new evaluations, and these are usually of importance to everyone.

Increasingly, opportunities are being provided in the school for the intelligent capitalization of this trait. The school field trip or excursion to near-by points of interest may be effectively correlated with the work in geography, history, literature, science, and other subjects. Trips with athletic, debating, or judging teams, music organizations, or dramatic casts; visits to other schools; hikes and camping expeditions; running about the community soliciting advertisements for the school publications; selling tickets or subscriptions; arranging the details of an athletic contest, music concert, or dramatic performance; and boosting other school activities, all represent educative utilization of this urge. In addition, it can be capitalized vicariously through history, literature, geography, science, and foreign language, in which the pupil learns about peoples of other times and other countries and relives their experiences and activities. In short, the character educator is not unsympathetic with this fundamental human drive. He recognizes that it is natural, that it represents, to a more or less marked degree, a lack of adjustment to surroundings, and also that it offers excellent educational opportunities. Consequently, he takes steps to capitalize it for educational profit.

Gregariousness.—The group urge, or "herd instinct," or what Hartshorne calls a "sense of belonging," is another important drive with which the character educator is mightily concerned. It is but natural that, normally, all of us like to be with others, for, as Thorndike says, "Man responds to the absence of human beings by discomfort and to their presence by a positive satisfaction."[1] McDougall further points out in the following statement that most of the fun in being with a crowd is not to be found in the event or personage that draws the crowd.

> In civilized communities we may see evidence of the operation of this instinct on every hand. For all but a few exceptional, and generally highly cultivated persons, the one essential condition of the recreation is the being one of a crowd. The normal daily reaction of the population of our towns is to get out in the evening and walk up and down the streets in which the throng is densest—the Strand, Oxford Street, or

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[1] Thorndike, E. L., "Educational Psychology. Briefer Course," p. 29, Bureau of Publications, Teachers College, Columbia University, 1923.

> the Old Kent Road; and the smallest occasion, a foreign prince driving to a railway station or to the Lord Mayor's Show—will line the streets for hours with many thousands whose interest in the prince or the show alone would hardly lead them to take a dozen steps out of their way.[1]

Being with the crowd and yelling, applauding, standing, booing, and groaning with it represent most of the pleasures in being a member of it. One would hardly be willing even to watch the same spectacle if he were the only spectator present.

The young child early evinces an interest in other children and other beings and this soon grows into a very definitely expressed desire to form friendships and companionships and "group-ships." The family, gang, club, crowd, and community are more or less organized expressions of this urge to belong. As a respected and accepted member of such an organization, the individual takes great delight in promoting its interests and evidencing his loyalty to its ideals. Here is the desire for group approval at its best.

The value of this group relationship as an educational influence is suggested by Hartshorne, May, and Shuttleworth in these words:

> It can hardly be expected that most children can be taught to be responsive to social ideals unsupported by group code and morale. When the individual is made the unit of educational effort, he is so abstracted from life situations as to become more and more of a prig in proportion as his teachers succeed with him and more and more the victim of a disorganized and detached mind in proportion as they fail. The normal unit for character education is the group or small community, which provides through co-operative discussion and effort the moral support required for the adventurous discovery and effective use of ideals in the conduct of affairs.[2]

In another place Hartshorne says, "In the group activities there lie great possibilities for character growth."[3] Increasingly the school is providing wholesome opportunities for the capitalization of this urge in its clubs, societies, organizations, assembly and home room meetings, athletics, games, concerts, plays, and spectacles, and in other forms of unified group interest. In addition there are many organizations and institutions outside of the school which may similarly make valuable contributions to the child's life through group interests and activities.[1] Of course, the one great danger with any organization is that it may become so important and self-centered that the perpetuation of its own respectability and name may consciously or unconsciously become more important than the benefits to its members. This is true particularly of secret societies, fraternities, and similar organizations, which by hook or by crook become influential in school, college, and community affairs and take great delight in feeling and showing their importance.

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[1] McDougall, W., "Social Psychology," p. 89, John W. Luce & Company, 1921.

[2] "Studies in the Organization of Character," p. 379, The Macmillan Company, 1930.

[3] "Character in Human Relations," p. 41, Charles Scribner's Sons, 1932.

Altruism.—This is a quality or characteristic closely related to the one discusssed immediately above. Self-subordination to the interests of the group, as expressed in Jefferson's immortal words, "We mutually pledge to each other our lives, our fortunes, and our sacred honor," represents the highest development of the social urge. Such a feeling is more than mere interest in being a member of a group or in feeling and acting as it does. It represents a deeper self-sacrificing giving to the cause. A spectator at a football game might, for instance, be happy in being a member of the crowd and in yelling with it, but he would not be particularly loyal to that crowd; however, as a member of some club or religious organization, he is happy not only in being a member but also in wholeheartedly supporting its plans and programs.

The small child is intensely loyal, but only to himself; he is notoriously self-centered. The reason for his selfishness is obvious. Being a helpless little bit of humanity, he is incapable of ministering to his own wants, so his every whim is satisfied by his parents, relatives, and nurses. Naturally, then, he becomes a self-centered little egotist. As he grows older and comes into contact with other individuals, things, and ideas, he gradually forms associations, becomes increasingly receptive, tolerant, and sympathetic, or the opposite, and, as a result, develops a widened feeling of devotion to some causes and the opposite emotion to others. At about the time of adolescence he becomes a "joiner" and his feelings of loyalty become well established and important. His altruistic emotions begin to assert themselves.

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[1] See Chaps. X, XVI and XVII.

Naturally, this journey from egotism to altruism is neither so complete nor so rapid as the above statement might indicate. As the child develops widened interests all his own, altruistic ideas, feelings, and motives come into conflict with his egocentric desires and ambitions. Some conquer, and some are conquered. In fact, some individuals appear never to develop far beyond the selfishness of babyhood. Often it is a long rough trip from the first self-love to the place where one really tries to follow the golden rule. In the end, to a more or less degree at least, there emerges a loyalty to customs, traditions, opinions, and beliefs of the widened group that makes for religious, political, and social solidarity, and this, of course, is increased by group rivalry and competition.

The task of the individual interested in ethical development is obvious. He must provide the settings and opportunities in which this urge of altruism may grow naturally into a support of worthy ideas and ideals. Too often the teacher and the parents fail to realize that in refusing to "snitch" or "peach" about the pranks of his group the small boy is exhibiting a most delightful, profitable, and desirable quality. True, his loyalty is attached to the wrong kind of an ideal, but this is not the fault of the loyalty. It is well-developed, strong, and valuable. If it can be detached from a less worthy, and attached to a more worthy, cause, it can be most beneficial.

The school, particularly through its extracurricular activities, offers excellent settings for the wholesome development of this trait. The pupil who "gives himself to the cause" in athletics, dramatics, publications, council, club, or other student organization, cannot but be benefited by such devotion, and an improved organization will return still greater educational profits. It is true that sometimes such loyalty develops into undesirable class scraps, jealousies, prejudices, and animosities which are unprofitable and may even be disastrous. However, such an exhibition does not decrease the importance or the possibilities of useful altruism. Eating one or two oranges may be both delightful and beneficial, but eating ten times this number will certainly be neither. Thus it is with the development of loyalty. There is a place for a certain amount of friendly and healthy rivalry between classes, groups, clubs, organizations, and schools, but if this is carried to an extreme it will be detrimental. Because the teacher is the initiator and director of such rivalry, so also must she accept the responsibility for seeing that it does not become vicious.

In summary, the student will be loyal to something because that is his nature, and our task is to see that he attaches this drive to wholesome and worth-while causes, rather than to allow him to use it in the support of meaner and less valuable ends. If we are not successful in doing this, we have failed to capitalize one of the strongest and most potentially valuable urges of youth.

Love of Approbation.—Here is another important trait which is as old as the race itself. Even the infant is quick to note signs of approval and disapproval evidenced by those around it, whether indicated by voice, gesture, or facial expression. In this connection Norsworthy and Whitley state:

> Man's attitude toward approval and scorn is part of his original equipment. By nature he is satisfied and made happy by approving looks, smiles, hand-touches of those about him felt to be equal or superior, or the admiring glances of inferiors, and he is made uncomfortable by scowls, frowns, derisive looks, and jeers. Love, respect, or admiration for those administering the approval or the disapproval, of course, intensifies its efforts.[1]

In his early life the individual is most sensitive to the approval or disapproval of his parents, later to that of his teacher, and still later to that of his friends and fellows. Still later in what is commonly called his "idealistic period" he is influenced by these personal factors and by what might be called "public opinion." He craves the approval of the whole world.

The strength of this urge is pointed out in a following section on Imitation, in which it is suggested that the adolescent will wear the most outlandish clothes, use the most ridiculous expressions, and perform the silliest acts in order to win and retain the approval of his friends. That this desire for approval is not limited to children but is also found to be a strong trait in adults may be very clearly seen from a reading of Thurstein Veblen's well-known book, "The Theory of the Leisure Class," in which he gives many descriptions and illustrations of conspicuous wastes and public prodigality in order to win admiring attention.

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[1] NORSWORTHY, N., and M. T. WHITLEY, "The Psychology of Childhood," p. 66, The Macmillan Company, 1918.

The character educator realizes the importance and the influence of judicious praise, which, says Horace Mann, "begets emulation,—a goodly seed to sow among youthful students." Commendation is a most powerful exciter to worthy actions, an excellent stimulant. A poet once said, "Praise is to children what the sun is to flowers." In ethical training there is, of course, a place for disapproval, but praise is, in general, the more important of the two. Censure may discourage undesirable actions, but it does not necessarily encourage desirable ones. Hence, a combination of these two procedures to the end that bad actions may be discouraged and good actions encouraged is preferable to the sole use of either method.

A second important implication is that the child tends to become just about what is expected of him. All of us are very much what others think we are or expect us to be. The individual places great store in the confidence of his friends, especially if he is an ardent admirer and respecter of them and desires to avoid disappointing them or in other ways violating this confidence. This topic is discussed more in detail in Chap. XIII.

Sympathy.—That sympathy, "Two hearts tugging at one load," as Charles H. Parkhurst attractively defines it, is an important drive which the character educator must seek to capitalize, may be easily seen when one recognizes that just about all of our feelings and expressions of charity, benevolence, and philanthropy originate in it. It is very natural for us to be interested in the welfare of others, to be distressed at their discomfort, and to be pleased with their happiness.

The young child's sympathy is often imitative, a reflection of what he sees in others, or of what he thinks he sees in others. He will shout, laugh, cry, jump, run, and romp as his fellows do, which represents, in essence, a projection of himself into their places, experiences, and feelings. Moreover, the small child will not only project himself into the places of his playmates, but also into about everything that he sees. He will be solicitous concerning the welfare of animals, birds, and flowers, and even give life and emotions to his playthings, clothes, furniture, and other inanimate objects.

Later, as his individuality develops, there comes a conflict between his feelings for others and his feelings of self-esteem and self-assertiveness. Here it is easily possible for him to reverse his sympathies and to be much more concerned with himself than he is with others. He longs for sympathy for self. In its highly developed form such self-pity results in serious mental disorders, especially if the child becomes obsessed with the idea that, as we have often heard it expressed, "nobody understands me."

There are many opportunities in the child's life in which this drive may be capitalized in helping others. The home offers many possibilities through the little duties, responsibilities, and services that the child may perform. In the school, any of the activities usually associated with service and welfare committees and their work represent excellent educational opportunities. These include the promotion and administration of loan funds; providing clothing, shoes, food, and carfare; distributing Christmas baskets; caring for the property of absentees; visiting sick classmates or sending them flowers, fruit, and magazines; assisting slower students with their lessons, or absentees with their make-up work; and helping to promote welfare drives and campaigns of all types. In addition to these there are other possibilities in connection with the child's religious duties, services, and organizations, and still other opportunities in connection with community affairs of various kinds.[1]

Imitation.—The child is an imitator. Whether this important drive is in his original nature, as some psychologists claim, or whether it is not, as Thorndike, Cooley, and others maintain, need not concern us here. The fact remains that from early infancy the child is constantly, consciously, and unconsciously imitating the sounds and actions around him.

Much of the individual's imitation is slavish. He often imitates his hero's clothes, speech, haircut, walk, actions, and ideals to a most absurd degree. Similarly, he reflects very naturally and easily general attitudes toward study, work, womanhood, religion, or ideals. He will wear a fur coat that is neither attractive nor comfortable; he will appear "hard-boiled" although such actions are neither pleasant nor logical; and he will "make whoopee" which is neither sensible nor commendable. In commenting on the imitation of adolescents Bolton states:

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[1] See also Chaps. X and XVI.

> I have frequently watched a group of high school pupils on their way to school and have noted the same fashions in dress, in wearing the hair, and in slang expressions. If one wears an overcoat it is because all the rest do, not because of necessity; if one carries an umbrella, all must do so. Sometimes all ride in the street-car; at other times everyone walks and one would scorn to ride. Recently all carried their lunches in a mussy paper sack folded in an approved fashion and carried in a certain way. One would stay out of school rather than carry a neat lunch-box. The songs they sing, the phrases they use, the movies they attend, the shows they praise or taboo, the popular football heroes they acclaim, the things they approve or decry—all are largely the product of unstudied imitation which they have caught from the crowd.[1]

Such an imitator does not necessarily enjoy these and similar actions in and of themselves; probably many of them he heartily dislikes or disapproves of, yet does because he wants "to be in style." His satisfaction comes, not from his experience with these actions, but rather from the approval he thinks they will win for him. For exactly the same reason he will observe social traditions, customs, and practices of a more desirable type. In any case, what he admires and imitates is a pretty clear index of what he himself is.

The younger child will imitate more or less blindly; often because he does not understand the meaning or significance of what he is doing or saying. For instance, how many children have shocked their parents by using profanity. The child hears such an expression, repeats it more or less accurately to the delight of his listeners, and then, naturally, encouraged by the applause, approval, or delight of these hearers, takes it home to the horror of his parents. When he grows older his imitations become more selective as he comes to comprehend the meanings and the values of the things it is possible for him to imitate.

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[1] Bolton, F. E., "Everyday Psychology for Teachers," p. 231, Charles Scribner's Sons, 1923.

Because imitation is more or less natural, it is pleasant to the child. He loves to imitate. An understanding of this is important to anyone interested in his education. Burke says, "It is by imitation, far more than by precept, that we learn everything; and what we learn thus, we acquire not only more effectively but more pleasantly." Learning through imitation is usually, though not always, easier and better than learning through the restraints of rules and regulations.

Complete and artificial imitation is neither wise nor profitable. Perhaps it is not even possible, because imitation of any kind calls into play original and spontaneous qualities. It has elements of the self in it. This must have been Voltaire's idea when he stated, "A good imitation is the most perfect originality." The child must see the copy and then, through his imagination project himself into his idea of it. This allows for voluntary and personal contributions and these are important if imitation is to be really educationally valuable. Often the parent and teacher fail to appreciate the importance of this personal variant and its contribution.

The main task of the character educator who is attempting to capitalize this important drive is, then, to provide an environment of ideas, ideals, attitudes, and actions worthy of being reflected. He discourages blind and slavish imitation by leading the child to see the futility and the stupidity of such actions and he encourages intelligent and discriminating reproduction by teaching him to understand what reasonable and justifiable conduct is, and also how to attain it. He helps the child not only to appreciate the influence of the group, individual, and self-approval, but also to evaluate these as authority for behavior, either good or bad. In short, he emphasizes the development of imitation on the basis of motives, and continually attempts to have the child evaluate his motives and improve upon them.[1]

Mastery.—The desire to manipulate, dominate, control, influence, or master things, persons, materials, and processes by overcoming obstacles, is another of the great and important original urges that the character educator is interested in capitalizing beneficially. The small child exhibits this desire in his attempts to master his blocks, his pets, his wagon, his playmates, his friends, and even his parents. The adult is motivated to many a task by a like desire. Bossing a crew of men, officiating at an athletic contest, or acting as judge at some competition are illustrations of this urge. But just as representative, although slightly different in form, are such activities as painting a house, teaching a dog tricks, rounding up a flock of scattered chickens, building a rustic bridge, or writing a book. All of us have often experienced the "let-me-try-it" feeling. The following selection from Sara Teasdale's "Mastery" very prettily sets forth this desire.

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[1] See also the discussion of approval, suggestion, and example on pages 298–300 and 421–425.

> I would not have a God come in,
> To shield me suddenly from sin,
> And set my house of life to rights.
> Nor angels with bright burning wings
> Ordering my earthly thoughts and things.
> Rather my own frail guttering lights,
> Windblown and rather beaten out,
> Rather the terror of the nights
> And a long sick groping after doubt,
> Rather be lost than let my soul
> Step vaguely from my own control—
> Of my own spirit let me be
> In sole, though feeble mastery.[1]

Mastery implies success. Some little interference or hindrance to immediate success may delay mastery, spur efforts, and arouse reserve energies, which make the accomplishment the more attractive when it is achieved. But a failure to overcome insurmountable difficulties brings an array of dissatisfactions and disintegrating emotions which frequently cause loss of self-control and lead to stupid actions. We have all seen instances in which the child (and the adult, too) failed to drive a nail straight and hurled the hammer across the room; failed to get some desired response from a pet and kicked it away; or struck a wrong note on the piano and then pounded the keys with both hands. Naturally, any such reaction does not properly capitalize a failure, and success, which might come with patience and additional attempts, is temporarily delayed or never attained at all.[1]

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[1] TEASDALE, S., "Love Songs," The Macmillan Company, 1917.

The child must have ample opportunities for reasonable mastery. In his school work, both curricular and extracurricular, his recreational pursuits, and home responsibilities there are numerous and varied possibilities for activities in which this drive may be utilized for his benefit. Even through his failures he should be led to see new approaches or to apply new methods to the solution of his problem. And, needless to state, he should be led to appreciate the extreme importance of patience, persistence, and self-control. At the same time he must be taught to recognize not only that some things are impossible of achievement but also that success in others may be bought at too high a price. An ability to evaluate the relative cost of success or mastery is as important, in some relationships, as success itself, and in some instances it is far more important.[2]

Sex.—The sex instinct is a basic element that is closely and completely interwoven with a great many of the other original and acquired drives of mankind's nature. It finds expression in and colors just about all of man's mental, physical, social, and spiritual life through all of its ranges from the highest, as represented in beautiful literature, music, art, heroic deeds, and altruistic service to downright dishonesty, vulgarity, disobedience, lewdness, and other general misconduct.

Four periods of sex development are usually designated; (1) the "sexless" period of younger children in which love is platonic and without definite sex feelings; (2) the "showing-off" preadolescent period in which the boy will do all sorts of athletic and acrobatic stunts in order to attract the favorable attention of the girls, and in which the girls attract the attention of the boys by somewhat negative measures, shyness, apparent disinterestedness, etc.; (3) the early adolescent period in which both boys and girls begin to have real interest in each other but exhibit this by being reserved, shy, and "fussed" in the presence of each other; instead of being drawn together they become more widely separated; boys chum with boys and girls with girls; and (4) the late adolescent stage in which both boys and girls, now biologically and psychologically mature, seek and enjoy each other's companionship.

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[1] See The Effect of Failure upon the Formation of Character, Chap. VI in Part II of C. E. Germane, and E. G. Germane, "Character Education," Silver, Burdett & Company, 1929.

[2] See W. H. BURNHAM, "Success and Failure as Conditions of Mental Hygiene," National Committee for Mental Hygiene, New York, 1922.

The typical adolescent is usually a somewhat surprising and freakish individual—a combination of irrational, erratic, irresponsible, sentimental, and emotionally unstable characteristics and traits. He has peculiar likes and dislikes, is apt to be skeptical about almost everything, loves to daydream, and usually exhibits a lack of intellectual perspective. Most of this rather striking behavior is due to rapid physical growth and a consequent lack of control and coordination, all of which result in mental and emotional conflicts. This period of "mating," noticeable in man as well as in animals, is a time when the boys seek to attract the attention of the opposite sex through their active physical pursuits, their chivalrous attitudes and activities, and their attention to such personal matters as clothes, manners, and neat appearance. This same "primping" by the girls in order to attract the attention of the boys is shown by their dress and personal adornment and their manners of walking, sitting, smiling, speaking, etc. Through these they deliberately attempt to appear graceful and charming.

It is easy enough to describe sex characteristics and exhibitions but it is not so easy to make definite suggestions as to how this drive may best be capitalized for the benefit of the individual and the race. However, an attempt must be made. Just what can be done to lead the child to appreciate the significance of love, marriage, and homemaking; to forestall serious mistakes; to avert the establishment of false notions and illogical attitudes; and to develop his finer sentiments and the worthy and positive expression of them? Who shall have this responsibility? Where, when, and how shall it be done?

A brief statement of a few principles underlying such instruction is pertinent. The following represents a paraphrasing of a paragraph from the "Tenth Yearbook" of the Department of Superintendence entitled General Principles to Be Observed in Sex Education.[1]

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[1] Pp. 195–196.

1. The best relevant information should be utilized.
2. Scientific terms rather than evasive pronouns are advocated.
3. Untrue answers are condemned.
4. In general, give information before the need for it arises.
5. Be frank and specific; use no half-truths and vague generalities.
6. Presentations should be made in a matter-of-fact manner.
7. The teacher should be one well adjusted in his own attitudes.
8. Do not overemphasize misdeeds or warnings.
9. Emphasize psychological and sociological attitudes and factors.
10. Do not allow it to become an isolated part of the curriculum: relate it.
11. Stress positive values of comradeship, love, and family life instead of disease, deterioration, and disgrace.
12. Provision for wholesome living is of more value than much speaking.

Authorities differ quite markedly as to how and by whom sex instruction should be given. One group believes that it should be given in the home by the parents; another group would make the secular teacher responsible; still others would place it in the hands of religious instructors; and a very few would make no special provision at all for it. However, all of these authorities, with the possible exception of the last group mentioned, which is of course very small, agree that the usual method (or lack of it) of allowing the child to pick up his information from companions, the street, salacious literature, and other questionable sources is thoroughly undesirable.[1] Probably in general all three of the sources should be drawn upon although it is reasonable to assume that some parents, and some secular and religious teachers are not competent to give this instruction. Moreover, such a division of responsibility will probably militate against any well-ordered and well-organized program. But perhaps in time such a program will be worked out.

A first important step in this education is to build up an attitude toward sex that will prevent its being considered the "basest of animal instincts," or, in the words of Glenn Frank, "(to) rescue sex from the slime of sentimentality and sniggering and bring it into the sunlight of sincerity and sense."[2] Sex is usually misrepresented in the typical movie, lewd joke, and cheap magazine, and also, sad to relate, in some religious material and instruction. Impressing the child not only with the naturalness of sex phenomena but also with its sacredness and holiness and its influence in developing civilization through the establishment and protection of the home should help him to appreciate Ross's statement that "the ordered sex relation is, perhaps, man's greatest achievement in self-domestication."[1]

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[1] Dr. M. J. Exner made a study of the source of sex information as given by 676 college men and found that "91.5 per cent received their first permanent impressions about sex from unwholesome sources." About one-half of the remaining 8.5 per cent, representing "good" sources, were instructed in the home.

[2] *Seattle Times*, Oct. 11, 1928.

A second important step concerns the instruction of the child in the biological and scientific aspects of sex; a description and explanation of sex characteristics and functions; of how the boy becomes the man, and the girl the woman, largely through the hormones or "life ferments" secreted by the gonad glands. A knowledge of the functions of other glands, thyroid, pituitary, etc., correlated with a knowledge of the sex glands, will help to take the sensual element out of sex study. Probably much of this can be done in connection with the usual science courses, but some of it can be done even in the primary grades. Whenever or wherever attempted, it should be approached and disposed of as suggested in the above principles, in a matter-of-fact way without undue attention and without divorcement from the usual courses in science. Too much attention may induce morbidity.

A third possibility is to be found in the so-called "sublimating" or "long-circuiting" process, in which sex expression is directed into channels of service, sympathy, pity, altruism, sexless love, etc., capitalizing the finer types of literature, art, music, and other social and spiritual opportunities. There are individuals who look upon any such attempts with considerable scorn, pointing out that all of the elevated feelings the person could arouse would never take the place of a good dinner, or that all of the sublimation possible would not satisfy the thirst for a drink of water. It is true, probably, that this sublimating process has been rather loosely discussed and indefinitely tied up with sex, but it appears to have some practical merit in spite of its theoretical basis.

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[1] Ross, E. A., "Social Psychology," p. 126, The Macmillan Company, 1908.

In the last place, there are, in any school and in any community, many excellent opportunities for boys and girls to associate together naturally and normally in satisfying settings—in classes, teams, clubs, dramatic casts, and publication staffs, and also in the various types of social functions, parties, banquets, receptions, etc. These possibilities may not only be capitalized for the purpose of satisfying the desire for social contacts with the opposite sex, but they also represent fine opportunities for the development of grace, charm, and chivalry through education in the social amenities.[1]

INTELLIGENCE AND CHARACTER

It is popularly believed that the arch-social-misfit type of criminal is an individual distinguished by a chimpanzee forehead and a low grade of intelligence. Lombroso and other earlier writers were pretty certain of this and were somewhat convincing in their assertions and claims to this effect. Popular opinion has been built up to support it. Doubtless some of the responsibility for this belief can be placed on the publicity given to outstanding cases; some of it is due to the use of such vague and inaccurate terms as "low mentality" and "feeble-mindedness"; and a part of it may be attributed to studies of quite different types of crime and misbehavior, some of which are more significant than others, but all of which are lumped together.

With additional investigations, and with the use of more refined devices and techniques for measuring intellectual, physical, emotional, and social ability, there have appeared many studies that tend to show results inconsistent with popular belief. For instance, Murchison's comparison of the records of 3,368 criminals of the Federal Penitentiary at Fort Leavenworth with the similar records of 94,004 drafted men showed the former to be slightly more intelligent than the latter. Hartshorne and May found a considerable correlation between intelligence and honesty and moral knowledge, but very little between intelligence and helpfulness, self-control, and persistence. Slaght discovered little correlation between intelligence and truthfulness. Investigations by Foster, Tilson, Glueck and Glueck, Blatz and Bott, Healy, Bronner, and others reflect additional findings which should prevent hastiness in generalizing concerning the relationship between intelligence and moral and social behavior.[1]

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[1] A recent and most helpful book in this connection is Francis B. Strain, "New Patterns in Sex Teaching," D. Appleton-Century Company, Inc., 1934. This book covers all ages of childhood from infancy through adolescence. It is characterized by William McAndrew as "a sound, sane, scholarly book based on science, medicine, and a wide experience in teaching." The entire February, 1935, number of the *Journal of Educational Sociology* is devoted to this topic.

Further, intelligence does not necessarily correlate highly with desirable conduct. A most complete moral knowledge and an outstanding ability to think discriminatingly do not guarantee correct social behavior. In fact, the more intelligent the individual, the greater the number of possibilities he can see in a given situation. Moreover, he may be able, by his expertness and ability, to avoid ill-effects that he can foresee. Still further, he may be able to cover up his motives and activities under a camouflage of superficial gloss. It is possible, and often probable, that the highly intelligent man makes the most slippery criminal. As Bolton says, "Criminals are foolish, but not fools."

Of course, unworthy social and moral conduct cannot be attributed solely to intelligence or the lack of it. A part of the blame must be laid on a lack of adequate and wholesome recreational opportunities and outlets; a feeling of inferiority because of unfavorable home conditions; inadequate or improper food and clothing; failure and consequent discouragement; an improper perspective of life; and other factors that influence emotional reactions, all of which are found more frequently in a poor and inadequate environment than in a better and more complete one.

A knowledge of such facts as those listed above should be valuable in assisting any teacher to take a reasonable attitude toward her pupils, both intelligent and dull, relatively speaking. It should prevent her from having any preconceived notions concerning the moral potentialities of either group and hence should prevent her from cataloguing them. It should help her to avoid the sins of halfheartedly attempting her work with the duller or explaining her failure on the basis of their native equipment. And it should also prevent her from feeling that boys and girls of high intelligence need relatively little, or no, moral guidance. In fact, this whole picture should be encouraging rather than discouraging to the educator of character.

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[1] A brief summary of these and similar investigations may be found in Education for Character, pp. 52–54, *Research Bulletin of the National Education Association*, vol. 13, no. 2, March, 1934.

INDIVIDUAL DIFFERENCES

In nature there are probably no two things exactly alike—no two trees, no two leaves, no two flowers, no two rocks, no two blades of grass, no two animals, no two raindrops, no two clouds, and no two sunsets. Upon first glance two items may appear to be identical but upon a closer examination they will be found to differ considerably. Similarly, no two men or women are exactly alike physically. They differ in size, weight, height, color of eyes and hair, in Bertillon measurements, in fingerprint designs, and in a hundred other details of physical make-up. A careful study of twins, even, reveals extensive dissimilarities.

Although we have always recognized the more obvious physical differences in men, it is only recently that corresponding variations in their mental, social, emotional, and spiritual phases have received serious attention. Every element in man's make-up may vary, in extent of development, from man to man, from small to great. Now when one considers that man is a composite of thousands of these varying elements, it will be seen that exact duplicates are inconceivable.

The scientific study of these physical and mental differences has had a most profound influence on the development of the school's curriculum, organization, administration, teaching methods, buildings, and equipment. Differentiated curricular offerings, electives, supervised study, try-out and exploratory courses, an expanded program of extracurricular activities, guidance in its many phases, ability groupings, special schools for retarded, handicapped, and gifted children, promotion by subject, flexible assignments, measurements and research are illustrations of a few things that have been done in an attempt to fit the school to the child.

As is pointed out at several places in this book, a similar provision for personal adjustment must be made in the ethical and social phases of a pupil's life. No two pupils have the same background, the same intensity of original and acquired drives, the same interests, ideals, and ambitions, or the same extent of moral knowledges. In short, no two children have the same potentialities for ethical development. Consequently, a uniform program designed for the typical pupil, who exists in theory but not in actuality, will never exactly fit any pupil.

While it is true that nearly all pupils may be grouped somewhat closely around a central average or tendency, yet even in this large middle group there are bound to be wide variations. Furthermore, outside this middle group, both above and below, there are those whom an "average" program, designed for the "average" student, will fit still more loosely, or, in the case of extreme deviates, will not fit at all. For the sake of economy our program of instruction will have to be of a group nature, and because the "average" group is the largest such a program will have to be designed for it. But a serious attention to individual deviates both within and without this group will be necessary. Definite suggestions for recognizing and capitalizing these differences will be found in Chaps. VIII, X, and XV.[1]

Heredity and Environment.—The previous discussion of individual differences brings us easily to a consideration of the causes of these variations, and this topic is inextricably bound up with the somewhat controversial subject of the relative influence and importance of heredity and environment. This is, of course, a knotty problem, because of the difficulty of analyzing an act and of tracing clearly the influences that affect it. Much has been learned during the past three or four decades, but there is still much that is yet unlearned. Naturally, this represents a topic that cannot be adequately discussed in three or four pages, but perhaps enough can be presented to distinguish between these two sets of influences and to outline the main features of the problem and so to provide a basis for suggestions later as to its utilization.

It has already been pointed out that individuals differ. One may be short, fat, black, lazy, and have dark eyes, large feet, an irritable disposition, and low general intelligence, while another may be tall, slim, white, industrious, have a kindly disposition and a high degree of intelligence. What causes these differences? How and from whence do they come? Popular belief ascribes most of these variations to the parents and this opinion finds expression in such statements as "He inherited them," "He is just like his parents," and "It's in the blood, you know." Are these characteristics really inherited from the parent or were they formed by the environment in which the individual grew up? Are they the result of "nature" or "nurture," of biological heredity or social heredity?

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[1] One of the most recent discussions of this topic is F. N. Freeman, "Individual Differences," Henry Holt & Company, 1934.

Biological heredity means that the child tends to resemble his ancestors. He may resemble one more than the other, or in some instances may resemble a combination of both, or, strictly speaking, neither of them. Sometimes, too, he may be a "throwback" or "reversion" and resemble some more remote ancestor. Galton stated that, in general, the parents contribute about one-half of the make-up of the child; the grandparents, one-fourth; the great-grandparents, one-sixteenth; the great-great-grandparents, one thirty-second, etc.

Strictly speaking, all that an individual inherits biologically, sex, color of eyes and hair, general size, etc., comes from the germ cells out of which he sprang. Other factors, such as malnutrition, disease, severe illness, "maternal impressions," alcoholism, severe emotional disturbances, accidents, etc., may often be reflected in tendencies and weaknesses in the child. However, these influences are not hereditary.

The classic illustrations of the working of heredity are those of the Kallikak and the Edwards families. Martin Kallikak, a soldier in the American Revolution, was the father of a dull-witted son by a feeble-minded mother. A century and a half later there were, as a result, approximately 500 known direct descendants, of whom 143 were feeble-minded; most of the others were of a low grade of intelligence. Of this latter group 36 were illegitimate, 33 sexually immoral, and 24 habitual drunkards. By a later marriage with a normal woman, Kallikak had children, several of whom were of decidedly superior intelligence.

Jonathan Edwards was born in 1703. In 1900 there were 1,394 known descendants, of whom 13 were college presidents, 65 college professors, 60 physicians, 100 preachers, 100 lawyers, 30 judges, 75 army and naval officers, 60 authors, 80 prominent public officials, as well as a large number of successful business men. There is no record showing that even one of these was of low mentality or was ever convicted of a crime.

The question naturally arises, if feeble-mindedness, imbecility, insanity, and criminality, as well as their opposites, are transmissible, why not control heredity either by providing for the perpetuation of the fit or the elimination of the unfit? This process is followed in breeding cattle, horses, sheep, dogs, chickens, flowers, and plants—why not with humans? This is impracticable for several reasons. (1) Such a procedure is cold-blooded and artificial and fails to recognize human rights, likes, and dislikes; (2) the process is too slow; there are only from three to five generations in a century;[1] (3) man is composed of a great number of confused elements; and (4) most important, we do not know exactly what we want to perpetuate; even if we did, because of the fact that our ideals and standards are constantly changing, it would be impossible for our goal at the beginning of a century to be the same as at the end of it.

If it is impracticable to perpetuate the worthy, why not check the perpetuation of the unworthy? This alternative offers more possibilities than the other. It is not only being done with animals, plants, fruits, and flowers, but for centuries it has been done with human beings. Even in early times among primitive and barbaric peoples the weak, maimed, and underdeveloped offspring were either killed or left on the rocks to die. And in modern civilization there are, in nearly all countries, checks on the marriage of imbeciles, and in some countries still more effective checks are provided against possible progeny. However, even these checks are hard to establish, first, because of the difficulty of drawing the line between those who should and those who should not be allowed to reproduce, and second, because of religious reasons based on the belief that even a crippled, insane, or otherwise handicapped child "is precious in His sight."

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[1] Jennings says that work with more than 3,000 generations would be required before significant changes could be made in man's make-up. An excellent reference pertinent to this general topic is H. S. Jennings, "The Biological Basis of Human Nature," W. W. Norton & Company, Inc., 1930.

The recent development and use of the intelligence-testing devices have shed additional light on this topic. It has been shown that, in general, intellectual capacity is transmitted from parents to children. Such findings are all the more convincing when it is recognized that the intelligence quotient of the individual tends to remain constant and changes very little with age. Furthermore, psychologists are of the opinion that more or even all of these insignificant changes are due to faults or deficiencies in the measuring devices used. It probably cannot be overemphasized that children do not inherit knowledge and information from their parents but rather the capacity, ability, and predisposition to acquire these more or less readily and easily.

Although it is not so pronounced, there appears to be some inheritance of specialized abilities. Galton and others have shown, for instance, that Raphael, Titian, Murillo, Landseer, and Van Dyck had prominent painters in their family trees. Titian had nine relatives who were illustrious artists. In a study of forty-two Italian, Spanish, and Flemish painters Galton discovered that twenty-one of these had relatives who were well-known artists. There are other less striking illustrations of the influence of heredity in the case of poets, mathematicians, musicians, and scientists.

Whether acquired characteristics are inherited, and, if so, to what extent, are problems that are not clearly and definitely settled at the present time. In one way Darwin based the main principles of his theory of evolution on the belief that they were. Still later Weismann rather convincingly opposed this theory of acquired characteristics. At the present time the great bulk of scholars similarly oppose it.

The influence of environment has been shown in many clear-cut instances. In the notorious Jukes family, in which nearly all of the more than a thousand descendants that were studied were found to be paupers and criminals, some of the offspring who settled and grew up in good surroundings were quite normal. Social workers have estimated that about 90 per cent of the children of criminals and paupers, when placed at an early age with good foster parents and in good homes or institutions, develop into citizens with at least average standards and habits of social behavior. Jennings says, in this connection, "Every individual has many sets of 'innate' or 'heredity' characters; the conditions under which he develops determines which set he shall bring forth."[1]

"Character," say Germane and Germane, "is simply the result of interplay between biological heredity and environment. The interaction of these two entities causes certain adjustments to be made, certain habits, mental sets, traits, and accomplishments to be developed. In brief, the child's future happiness and success depend upon the many and varied adjustments that he makes to perplexing life experiences."[2] Both are important in the development of the character of the individual; biological heredity furnishes the fundamental potentialities out of which desirable character may be developed, and social heredity provides the influences that utilize and capitalize these inherited tendencies, strengths, and weaknesses. Because she can have relatively little influence on the former, but considerable on the latter, it is logical that the teacher must be concerned with the development of a wholesome environment. In the words of Milton,

> Accuse not Nature; she hath done her part;
>   Do thou but thine.

A good paragraph from Kirkpatrick will serve to summarize this section:

> From the individual standpoint heredity should neither be ignored as of no importance nor yielded to as inevitably fixing one's destiny. Instinctive and hereditary tendencies are the roots from which the physical, mental, and moral life develops. Some individuals may develop more readily and to a greater degree than others, all, or some of the human characteristics, but each may make the most of his environ-

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[1] JENNINGS, H. S., Heredity and Environment, *Scientific Monthly*, vol. 19, pp. 225–238, 1924. Another earlier article stressing the "real and inviolable interdependence between maturation and environmental learning" is Leonard Carmichael, Heredity and Environment, *Journal of Abnormal and Social Psychology*, vol. 20, pp. 245–269, 1925.

[2] GERMANE, C. E., and E. G. GERMANE, "Character Education," Part II, p. 63, Silver, Burdett & Company, 1929. See also ANDERSON, A. H., Environment and Character Education, *Journal of the National Education Association*, vol. 20, pp. 51–52, February, 1931.

ment. Some cannot go as far as others in certain directions, nor as easily, but no one has exhausted his possibilities for development. The practical problem is to expend our efforts upon the useful characteristics which we possess in greatest degree.[1]

MENTAL AND EMOTIONAL HEALTH

One of the most rapidly developing movements in psychology during the past four or five years is in the field of mental hygiene. Although interest in abnormal psychology is as old as psychology itself, it is only within the space of a few years that this interest has solidified in the direction of remedial and preventive measures designed especially for children. That this topic is now engaging the attention of the entire civilized world may be seen from the fact that at the first International Congress on Mental Hygiene, held at Washington, D. C., May 5 to 9, 1930, there were official delegates from forty-two nations, representing every continent on the globe. A very short discussion will show the relationship of the basic considerations of this movement to character education.

A program of ethical instruction must be vitally concerned with the mental and emotional happiness of the individual.[2] This does not mean, necessarily, that the individual who is mentally and emotionally unhealthful has a bad character; often the opposite is true. However, it is logical to assume that the former is more likely to be true than the latter, and many investigations have been made which support this view. In any case, it is certainly easier for the individual who is mentally and emotionally self-possessed and calm to be susceptible to ethical training than the one whose mental and emotional life is a constant turmoil over which he has little positive control.

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[1] Kirkpatrick, E. A., "Fundamentals of Child Study," p. 29, The Macmillan Company, 1917. A good recent book on this topic is G. C. Schwesinger, "Heredity and Environment," The Macmillan Company, 1933.

[2] It has been estimated that 90 per cent of the cases of shell shock during the World War were due to disturbed emotions rather than to physical injury. J. W. Barton estimates that 50 per cent of all patients consulting physicians or seeking hospital treatment have no organic trouble. E. A. X. Stecker believes that fully 50 per cent of the problems of the acute stages of illness and 75 per cent of the difficulties of convalescence have their primary origin in the mind of the patient. Maurice Craig also estimates that from 50 to 75 per cent of the patient's trouble is due to his attitude toward his illness.

From the discussions of this chapter it should be clear that the average child, and particularly the adolescent, is composed of a great number and a great variety of fundamental drives and urges and that each of these is constantly seeking expression. Many of the natural expressions of these urges are not in conformity with accepted social standards; consequently original nature, as well as early acquired traits, must be controlled and guided so that the child will fit harmoniously into his modern and civilized environment.

The basic consideration in this educative process is expressed in Part I of the *Research Bulletin of the National Education Association* as follows:

"Probably the most essential condition for mental health is freedom for the fundamental drives to work themselves out in ways that are satisfying to the child and his associates. There is a danger of future maladjustment, however, if the child is allowed to indulge his every whim or selfish desire."[1]

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[1] Page 57. See p. 124 for references on this general topic.

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CHAPTER VI

THE DIRECT METHOD OF MORAL INSTRUCTION

In general, there are two main types of instruction used in character education—one that begins with a consideration of the ideal, virtue, or trait to be developed, and one that begins with a consideration of the settings out of which the trait is supposed to emerge. The first of these methods is the so-called and much-maligned *direct* method (largely emphasized in our early schools and still stressed in European schools), and the second is popularly known as the *indirect* method. However, the distinction between these two is not always quite so clear as this definition, because often they merge imperceptibly into one another.[1]

Moreover, as Coe has pointed out, their names do not really and accurately describe them.[2] The so-called *direct* method begins with a discussion of the picture of something that is not present, or at least we assume that it is not present because we are setting out to develop it. This is designated the *direct* method, when, as a matter of fact, it may be most *indirect* in its approach. On the other hand, if the teacher, in leading her group to see the necessity for some desired improvement, say, in classroom courtesy, helps the pupils to analyze the situation and perhaps develop and generalize principles and standards for this and other similar situations, we classify this as *indirect* when it may be really most *direct*. Some writers even designate these two as *formal direct* and *informal direct*. Other terms, distinctions, and classifications, such as *incidental*, *informal*, and

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[1] The extent to which teachers themselves confuse these two terms is clearly shown in the "Seventh Yearbook" of the Department of Classroom Teachers, pp. 42–45. This yearbook "makes no attempt to define the two terms, or to illustrate them as separate and distinct methods of teaching" (p. 45).

[2] Coe, G. A., "Educating for Citizenship," pp. 26–31, Charles Scribner's Sons, 1932.

functional are also used.[1] A few writers maintain that there is no indirect "method," holding that when settings, situations, and incidents are capitalized, the "method" is direct. However our purpose here is not to become involved in a controversy over terms; it is rather to present material that will be helpful to the teacher and the pupil in the utilization of both of these types of approaches; consequently, because these two terms are commonly understood as defined above, we shall use them in this sense in the following discussion.

That there is a widespread dissatisfaction with the use of the direct method is well known. This discontent is but natural with the lecture method falling into disrepute as a device for classroom instruction. However, the widely expressed disavowal of this method does not appear to be so startling when one considers the extent of its use by teachers and also its place in definite courses of study. Golightly, in 1926, gathered the opinions of 2,463 school administrators and discovered that 973, or approximately 40 per cent, favored direct moral instruction, while 1,490 expressed themselves as being opposed to it.[2] It is quite probable that a still greater proportion of teachers in private schools and elementary schools would favor it.

Our estimate of the extent of the opposition to this method has probably been based upon writings against it rather than upon any serious or extensive investigation of the actual procedures in the schools. We have doubtless much overestimated the importance of this opposition. Charters says in this connection, "The most amazing phase of direct moral instruction in American schools is not its obsolescence, but rather its vigor, its quantity, and its variety."[3]

This direct plan is used more in the grades than in the high school, and more in the lower grades than in the upper. The reason is clear. These younger boys and girls lack the knowledge, experience, and maturity necessary for a recognition and appreciation of the many implications of an indirect lesson. Also, there is more of a dependence on external authority with the younger than with the older pupils. Hence, the most natural thing to do is to approach moral instruction very directly.[1]

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[1] See, for instance, J. F. Hosic, Character Education in the Elementary School, *School Executives Magazine*, vol. 51, pp. 112–113, November, 1931.

[2] GOLIGHTLY, T. J., "The Present Status of the Teaching of Morals in the Public High Schools," p. 68, George Peabody College for Teachers, 1926.

[3] CHARTERS, W. W., "The Teaching of Ideals," p. 184, The Macmillan Company, 1927.

THE MATERIALS OF DIRECT MORAL INSTRUCTION

The most commonly recognized and utilized materials in the direct approach are those indicated below. These will be discussed briefly in a somewhat logical, not a chronological, order.

Words.—Single key words or expressions such as "truthfulness," "honesty," and "kindness" were not used in the beginning of the development of devices for the direct method, but were introduced later on. However, in our more or less logical discussion of these materials this device comes first. A word, such as those indicated, is the briefest form of description of moral (or immoral) ideals and habits. Naturally, it is very abstract and general in its implications. "The New Deal" is probably the most recent illustration of this type of suggestive device.

Slogans, Mottoes, and Maxims.—A slogan, motto, or maxim is a proverbial statement embodying a moral or practical precept, usually in a more or less logical and sententious form. All of us are familiar with the wide use made of these devices in educating, not only young persons, but older ones as well. The many short, pithy statements from our older readers and copy books, such as, for instance, "Honesty is the Best Policy," "Lost Time Is Never Found Again," "The Price of Wisdom Is Above Rubies," and "Nothing Succeeds Like Success," are good illustrations of this type of material. More recent slogans are, "Do a Good Turn Daily," "Eventually, Why Not Now?" "Make the World Safe for Democracy," "Keep Cool with Coolidge," and similar products of the professional advertiser's and propagandist's mind.

Oaths and Pledges.—The oath or pledge is a solemn declaration or affirmation, frequently, to or in the presence of, some higher authority, of one's promise by which one binds one's self to do or to forbear from doing something. It is an old, old device but still widely used in the induction of a neophyte into a group, organization, institution, or particular position. Theoretically at least, he is made acquainted with the group or office, its purposes, regulations, and activities, and is then offered an opportunity to subscribe, more or less formally in the presence of those most interested, to them. The usual pledge or oath begins with some such statement as, "On my honor I will do my best . . . ," "Believing most sincerely in . . . ," "Hereby accepting . . . I solemnly pledge . . . ."

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[1] In Part II of the "Sixth Yearbook" of the Chicago Principals' Club, 1931, will be found detailed descriptions of the use of both the direct and the indirect methods in about twenty Chicago schools.

Creeds.—A creed (from *credo*, I believe) is a personal acceptance of a concise summary of the principles and essential doctrines of an organization, cause, or institution. Usually it involves, as in the case of religious creeds, the very definite recognition of the authority behind it. Good examples of this device are, The Apostles' Creed, the Nicene Creed, the Athanasian Creed, and, more recently, the American's Creed.

Memory Verses, Jingles, and Rhymes.—This is a forceful, somewhat poetic statement of some great truth, ideal, or virtue. It is frequently more attractive than a mere motto or creed because of its jingle. Perhaps one of our earliest learned rhymes was,

Early to bed and early to rise
Makes a man healthy, wealthy, and wise.

Codes.—A code is a more or less systematized and condensed collection of rules, regulations, or expressions of desirable ideals. In the broader sense everyone has a code of some sort or other. Even among children there is a definite code or expression of feeling against tattling. The present administration's project in commercial codes is really a demand for a reorganization of codes already in existence. The Code of a Gentleman and Code of Honor are other examples of informal codes. Heermance, several years ago, compiled nearly 200 of these professional and commercial codes.[1] Naturally, there has been a similar emphasis and development of codes in connection with moral education.

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[1] Heermance, E. F., "Codes of Ethics," Free Press Printing Company, Burlington, Vermont, 1924.

Examples of these codes are the Hutchins Code, Collier's Code, the Iowa Plan, the Five-point Plan, and the Scout Laws.

Courses.—The greatest movement in moral education has come during the past ten or fifteen years and its main expression is found in the development of very concrete materials, techniques, and procedures, frequently resulting in definitely organized courses of instruction. Naturally, these courses have been built upon preceding growth and nearly all of them make use, in one way or another, of all of the devices mentioned previously; almost all of them utilize words, slogans, maxims, memory gems, pledges, and codes. The Boston Plan, Utah Plan, Pittsburgh Plan, and others discussed in Chap. IV are illustrations of the modern "course" in moral instruction. An earlier "practical graded school course" in which the teaching of school subjects is correlated with character education is C. K. Taylor's "Character Development."[1]

Are the results of the use of these various devices good or bad? Does an individual really understand the many implications of a word, slogan, pledge, creed, or code? And if he understands it, does he tend to act in accordance with the sentiment, belief, or facts contained in it? Does it have any influence on his conduct? If so, how much, and in what way? What happens when, as is frequently the case, the individual discovers in his accepted codes conflicting loyalties? These and similar fundamental questions are being answered in different ways by different educators. There is probably some merit in all of these devices; and there is probably some lack of merit in all of them. Final answers to these questions cannot be suggested at the present time. There is, however, a widespread belief that the time spent in intelligently attempting to instill virtues in this manner is not all wasted.

One of the most widely copied plans of direct instruction is that of the elementary schools of Elgin, Illinois. After this plan had been in operation for three years, Superintendent Fairchild gathered, by means of an anonymous questionnaire, the opinions of both teachers and pupils concerning its value. He found that 96 of his 101 teachers believed that it was of real value to the pupils; 99 teachers reported that the pupils were very much interested; 849 of the 909 pupils from whom reports were received stated that they were interested in the course, and 876 believed that they had benefited from it. Incidentally, 466 of these pupils were of the opinion that more time than the daily fifteen-minute period should be allotted to it; 374 thought that this amount was sufficient; and 59 thought that it was too much. Such a set of opinions may not be so valuable as more objective measures of worth (if we had them), yet they do have real value, especially when they represent such near-unanimous agreement.[1]

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[1] John C. Winston Company, 1913.

A critical evaluation of the advantages and disadvantages of the direct method should be of value in helping us to evolve ways and means of maintaining the former, and eliminating, in so far as is possible, the latter. The following discussion will also serve as an appropriate background for the definite teaching suggestions to be found later in the chapter.

ADVANTAGES OF THE DIRECT METHOD

1. It Is Definite.—One important merit of the direct method is that it is specific, not general. As has been pointed out in a previous chapter, the attractiveness of a character, like the attractiveness of a house, is due to concrete elements, each of which is, in turn, composed of still smaller and still more specific parts. "Unselfishness" is a smaller and more definite trait than "good character," general "goodness," or the "good life," but it, too, can be readily broken up into still smaller component parts. In that case the treatment of it can be more specific and definite. The more definite it is, the greater will be the enthusiasm of the teacher and the pupil for it. Attempting to teach a broad general topic will be discouraging to both.

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[1] Probably the most comprehensive and careful study ever made of the potency of moral instruction is that represented by the Penn State Experiments in Character Education under the direction and supervision of Dr. Charles C. Peters. Sixteen investigators conducting thirty different experiments made eighty measured comparisons between instructed and noninstructed groups. The story of these experiments, comprising the entire December, 1933, number of the *Journal of Educational Sociology*, should be read by every teacher. Dr. Eugene K. Robb's dissertation, "An Experimental Study of the Results of the Direct and the Incidental Methods of Instruction in Character Education," is particularly pertinent. It was published, 1935, by the Pennsylvania State College.

2. It Is Systematic, Thorough, Complete, and Usually Economical.—Because a consideration of specific traits makes for pointedness of attack, it follows that such an approach can be thorough, complete, and systematic, and therefore economical in time and effort. A general totaling of the material will help to indicate just where relative emphasis should be placed; no important topics will be omitted and none will be overemphasized or underemphasized. Moreover, appropriateness in both materials and methods of presentation may be achieved by a proper classification and systematization of these. Placing of material is as important as originating and developing material. Furthermore, repeated or cyclic treatments can be made through the various grades, from different points of view and with varying materials and methods. This principle of distributed learning is in accordance with the principles of modern educational psychology.

3. Responsibility Is Definitely Placed.—This may be considered either an advantage or a disadvantage depending upon one's point of view. If the teacher is merely exhorted to teach good sportsmanship, say, and is charged with no definite responsibility for teaching it, she will probably feel none. She will, usually at least, depend upon fortuitous teaching to supply it or capitalize whatever incidents happen to come her way. Of course this teaching based upon incidental happenings is vital and valuable, but personal responsibility for teaching is not felt, and is rarely accepted when not definitely placed. This does not mean that the teacher willfully fails either to recognize the importance of character education or to emphasize it. But it is natural that, if she feels her main responsibility lies in teaching a subject, she will emphasize just that.

4. It Offers Opportunities for Conscious Choices.—"No character is developed without intelligent conscious choices" is the basic principle of character education. And such intelligent choices cannot be made where authority, dogma, and formal external injunction reign. Some of this authority is necessary, of course, but the more logical and the less dogmatic it is, the more valuable it will be in fostering ethical and moral discrimination. The development of ability to recognize and appreciate causal relationships, both close at hand and remote, can be developed only by actual practice gained through a discussion of situations, settings, ideals, and actions. Neumann states in this connection, "Quiet, earnest reflection upon these principles at regular times under the guidance of the right kind of teacher is therefore a need of which the young people themselves may not be particularly conscious, but which, in these days of extremely hurried living, is important enough to deserve every encouragement."[1]

5. It Offers Opportunities for Intelligent Application and Generalization.—A discussion of a particular problem may be intensely interesting but it will be of comparatively little real and ultimate value unless a very deliberate and a very intelligent attempt is made to apply the approved solution to other more or less similar situations. Settling a case of misconduct, say a fight in the schoolyard, is not so important, ultimately, as settling the fights that may occur, not only between these two boys and between other boys in that same schoolyard, but also between these and other boys in later life.

6. It Offers Opportunity for the Development of Feelings of Sentiment or Emotionalized Attitudes.—No one doubts at all the importance of emotionalized devotion to, sentiment for, and love of school, flag, nation, cause, or ideal. The deeper the emotion, the greater will be the drive or the enthusiasm for the accomplishing of aims. The direct method, through a utilization of vivid incidents, stories, illustrations, and visual aids, can very effectively develop these worthy feelings or urges and direct them to desirable ends.

DISADVANTAGES OF THE DIRECT METHOD

1. It May Result in Merely a Cold and Formal Lesson.—Far too often in school the pupil fails to see any real connection between the tasks he is assigned to do and the life immediately around him, much less the possibility of their application to his future life. They are lessons to be got, and the resulting attitude all too frequently engendered is that they are, consequently, something to be escaped from if possible or something to be accomplished with a minimum expenditure of time and energy.

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[1] NEUMANN, H., "Moral Values in Secondary Education," U. S. Bureau of Education, Bulletin 17, p. 7, 1917.

There is probably nothing so dreary as a formal, schoolish, and bookish lesson indicating actions that often appear to the student altogether unnatural and burdensome. Merely learning a lesson and passing an examination on it frequently means that it is something that may now be forgotten. This often leads to a hypocritical pietism—saying one thing and doing another. In the words of the "Tenth Yearbook," "Action so frequently goes contrary to expressed belief that the latter is regarded as a sort of ornament, assumed to impress others or even to deceive oneself."[1]

2. It May Be Unattractive.—Out of the above discussion grows, naturally, a consideration of the possibility of the dullness or even repulsiveness of such material. Predigested food of any type, physical or moral, is not interesting. Recently a Sunday-school teacher, apparently having some little difficulty in properly impressing a small boy with the importance and desirability of "being good," finally asked in desperation, "Don't you want to be a good little boy?" "Hell, no!" was his immediate reply, accompanied with some little heat. Of course the teacher was shocked, as were also one or two bystanders. But they were not intelligently shocked. Most of them doubtless wanted to take the youngster in hand immediately. But at least one of those bystanders realized that the boy was in a sense right. He had been nauseated so many times with preachings along the line of "Good little boys don't do this" and "Good little boys don't do that" that he had developed an aversion to being a "good little boy," quite naturally, too, because it appeared to him that "good little boys" are those who must act quite differently from the way they usually feel; in short, "good little boys" can have no fun. A faulty psychology and technique, based upon a misconception of what "goodness" really is, how it functions, and how it is developed, have been the main reasons that moral education has fallen into disrepute. A bad attitude toward this type of education is far more frequent than the average teacher or parent usually realizes. Attempting to saddle children with adult's standards will be uniformly unsuccessful. Is there any logical reason to believe that children will not welcome suggestions that will improve their "fun"?

[1] Page 68.

3. It Does Not Guarantee the Acquisition of Desirable Ideals and Habits.—Both Dewey and Kerchensteiner regard the inculcation of formal moral precepts as no more likely to effect desirable character than the use of mathematical formulas.[1] Memorizing and reciting a creed, oath, code, or similar material may be accomplished fairly easily and may warm the heart of the teacher, principal, parent, or visitor, but what should cool this warmth is a recognition that such memorization and repetition may be just about as useless as saying "blah, blah, blah," reciting the alphabet, the multiplication tables, or "Mary's Little Lamb." It need not be, but it may be and very often is.[2] It is reported that in the home of one of our most famous gangsters there was found a room in which more than two dozen attractively framed maxims, including several from the Bible, were hung. He had taken a delight in collecting and framing these and probably in showing them to his friends, but for all practical purposes they might just as well have been hung facing the wall. Merely repeating the symbols of, or the formulas for patriotism or some other virtue is as barren and futile as merely memorizing all of the rules of football, its history, a description of the material and equipment, and even the plays used. What a game would be played between two teams of such learners![3]

4. Failure to Recognize, Accept, and Develop Responsible Authority May Result.—The individual whose life is ordered and controlled by a set of apothegms that he has never been called upon to think about, even if he accepts and practices them, will be a visionless follower of an undefined and uncomprehended authority. Every sheep, in the old tale of the flock following the leader and jumping off the cliff into the sea, had the finest ideal and practice of faithfully following duly constituted authority and leadership. All of them perished because of that virtue. An intelligent obedience to authority or leadership would have saved some of them. An intelligent obedience to civil, social, economic, and religious leadership is just as important. There was probably a good foundation on which that leadership and that authority were originally established; if the follower intelligently appreciates this, his followership will be all the more vigorous and enthusiastic. Intelligent followership may result in discontent, trouble, disagreement, and even revolt, as it should in case the leadership is specious. Such reactions should help to make it the more worthy. It is well to remember that "any criticism is pure gold," for it reflects in one way or another weaknesses, however slight, that may be strengthened. Without a rational reconstruction of authority there is no progress in anything, any time or anywhere.

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[1] In one place Dewey expresses his skepticism in these words " . . . it may be laid down as fundamental that the influence of direct moral instruction, even at its very best, is comparatively small in amount and slight in influence, when the whole field of moral growth through education is taken into account." "Moral Principles in Education," p. 4, Houghton Mifflin Company, 1909.

[2] If the reader doubts this, let him have a group of smaller children write out "The Flag Salute" and then explain what it means.

[3] A good general article to read in this connection is S. A. Courtis, Indoctrination Versus Laissez Faire in Education, *Educational Administration and Supervision*, vol. 20, pp. 641–649, December, 1934.

5. It May Not Be Timely.—A topic that is coldly scheduled for several days, weeks, or months in advance may not include important, well-known, and easily appreciated present and close-at-hand illustrations. The illustrative material of our typical moral courses is from the past and is therefore somewhat unrelated to the present. Illustrations from the life of Moses, Joseph, Washington, Lincoln, and other great characters, however applicable in general, are nevertheless likely to be to some extent inapplicable to the present. A disturbance in a school assembly, an example of good sportsmanship in last Saturday's game, a worthy Junior Red Cross project now under way, or a Safety First or Courtesy Campaign represent material that is immediately vital, not only in illustrating desirable virtues, but also in assisting in the furtherance of corresponding projects and activities.

6. Only Those Teachers Definitely Charged with the Task Need Feel Any Responsibility for Developing Particular Traits and Trait Actions.—It would be neither fair nor accurate to assume that only those teachers who are definitely charged with the responsibility for developing desirable ideals and habits feel this responsibility and that those who have no such assignment feel no obligations to promote them. All teachers have some sense of obligation for the development of the broader general ideals, but it is nevertheless true that a definite assignment of tasks will tend to bring about a definite acceptance of them.

7. The Teacher's Personality May Vitiate Moral Improvement.—The coach in the average high school is probably the most frequently imitated individual on the faculty. The reason is clear. He lives with the boys, excels them in the things in which they are most interested, and is thus their hero. Doubt is often expressed as to whether the average man or woman teacher is imitated to any great extent. Often, indeed, he, and more particularly she, is ridiculed. This is because she is usually conservative in dress, standards of Sunday observance, smoking, dancing, and other similar somewhat debatable subjects and activities. Probably a younger teacher, man or woman, is more frequently imitated than an older because he or she is likely to be more modernly educated and hence somewhat less conservative than the older. In any case, it is probably true that the average student obtains far more contributions, positive and negative, conservative and progressive, in the development of his standards from the average teacher than we usually believe. And if her personal and classroom conduct is inconsistent with what she attempts to teach in ethical education, she is wasting her own and the pupil's time.

8. It Attempts to Isolate Character as a Complete Entity.—Character is not a separate unit of man's experience, such as, for instance, the ability to compose a letter, work a problem in arithmetic, drive a car, or smoke a pipe. These acts are more or less unitary and complete in themselves; they are not done continuously, just occasionally. Character is a quality that underlies, integrates, and influences all of man's activities all of the time. He exhibits it in his letter writing or problem solving, in his driving and his smoking, and not only in every activity in which he engages but also in every thought that he thinks. Consequently, an emphasis upon a special course in character development is an attempt to separate character from the activities of which it is a part and from which it cannot be divorced.

9. There Is Little Time in the Curriculum for It.—The argument occasionally offered that an already overcrowded curriculum will prevent the effective establishment of direct moral instruction may be sound from a schedule-maker's point of view but it is certainly illogical. If the main end of the educative process is character development, then it would be anomalous if sufficient time during the school day could not be found in which to give definite instruction to this end.

SUGGESTIONS FOR TEACHING MORALS DIRECTLY

One main purpose of this book is to suggest as much immediately usable material as possible for the teacher who has and feels a responsibility for character education. The most important questions in this connection are, "What shall we do?" and "How shall we do it?" Consequently, it may help to consider a few of the ways that appear, on the basis of practical experience on the part of successful teachers, to be worthy. It might seem that these suggestions are presented dogmatically, but in reality they are not. They are indicated vigorously in order to make them as clean-cut as possible. Naturally, all of them, in one way or another, are aimed directly at meeting the usual objections to the direct method of approach. Some of the commonly suggested weaknesses of the direct method are not inherent in it but are the outcome of the way it is used.

1. A Favorable Attitude toward Character Education Should Be Developed.—An unfavorable attitude toward moral instruction is common, largely because of a lack of pupil participation in setting up the rules of the game. The pupil is likely to resent externally imposed standards and to feel that "being good" or "being a good citizen" is a childish, sissified, "Sunday-schoolish" ideal that is not consistent with his "he-mannishness." Probably the best way to begin the development of a favorable attitude is to teach him to see that, after all, morality is just a name for a set of standards by which the game of life is played; that these rules and regulations are as necessary in life as they are in baseball or basketball; that they are not designed to hamper, but to help him in his quest for happiness and self-realization.

A second suggestion is to allow him some freedom in originating his own set of rules and standards. He will have to consider others engaged in this same activity and they, in working out their sets, will have to consider him. A consequent recognition of the necessity for adjustment will come naturally. Furthermore, because he gives of himself to the cause, he will be the more interested in it, will be the more enthusiastic about it. The constant dinning on the destructively negative side should be replaced by an emphasis upon the constructively positive side.

Another suggestion is that men teachers, as well as women teachers, have responsibilities in this field. Far too often the child comes to associate moral instruction with women teachers (Sunday school and day school) who are frequently popularly characterized as "prim old maids." A recognition that his football coach is just as interested in teaching morals as anyone else on the faculty should help the child to develop a more desirable attitude toward this phase of education. Furthermore, the entire school background must be conducive to the development of proper attitudes, as Starbuck and others have repeatedly shown.[1] A more complete discussion of this topic will be found in Chaps. IX, X, and XIV.

2. Very Definite Material Should Be Selected.—Pointedness in attack cannot be attained by considering too many or too inclusive topics. Focusing attention on definite fundamental elements is necessary. A dozen items forcefully presented are worth much more than twice as many presented only half as well. Encouraging the pupil to assist in developing the list of topics to be emphasized may appear to be a waste of time because of his inexperience and immaturity and because of the delay in getting down to actual discussion of these topics; however, this apparent delay will be more than recompensed by his resulting interest and by the vital benefits he derives from such participation. It should be stressed, too, in this connection, that the use of too abstract and too general terms should be avoided. In our attempt to obtain concreteness we avoid the use of too general and too abstract situations and topics, and it is just as reasonable that we should avoid the use of such terms.

3. Feminine as Well as Masculine Ideals and Materials Should Be Utilized.—The typical course of moral instruction is a boys' course. If the reader doubts this, let him examine several different courses and note the extent to which girls' interests and ideals are ignored. It is true, of course, that such traits as unselfishness, kindness, ambition, and honesty know no gender, but at the same time the ways in which boys and girls express these traits in actions often differ considerably. Moreover, it should be as easy for a boy to recognize and appreciate real lessons from the lives of Joan of Arc, Susan B. Anthony, Francis E. Willard, Florence Nightingale, Clara Barton, and Lucretia Mott as it would for a girl to recognize and appreciate similar lessons from the lives of Washington, Franklin, Lincoln, Pasteur, Burbank, or Roosevelt. Of course, some traits may be more peculiarly applicable to girls than to boys and vice versa.

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[1] See "Character Education Methods," pp. 9–24, Character Education Institution, Washington, D. C.

4. All Material Should Be Carefully Placed.—Traits, situations, problems, and similar material should be studied, classified, and assigned to particular school levels. It is just as important to place this material properly as it is to place any other type of educational material properly. The elements of an item may be basically the same for a first grader as for a high school student, but treatment, emphasis, and methods of presentation will be different. Here again it must not be assumed that this material, once placed, is permanently placed. The past decade or two have seen many former senior high school subjects—Latin, algebra, geometry, for instance—move down into the junior high school. A continuous development as to placement is as essential in character education as it is in any other kind of education. Timeliness is also important. A lesson emphasizing the Christmas spirit given at Thanksgiving time, or an Arbor Day program presented during Safety First Week would be anomalous.[1]

5. A Wide Variety of Illustrative Material Should Be Utilized. Variety in types of material, as well as variety in methods of presentation, make for attractiveness on any program. One important cause for the apathy that the average pupil feels toward ethical instruction is the dullness of the material and its presentation; the same old material (for instance, the thriftiness of Franklin, the ant, and the bee) presented in the same old way

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[1] On pp. 112–122 of the author's "Home Room Guidance," McGraw-Hill Book Company, Inc., 1934, will be found a calendar containing more than a thousand events and items, many of which can be used to good advantage in a program of moral instruction.

(telling or sermonizing about it). An abundance of good material is always available in literature, history, science, etc., as well as in local school and community situations. In the average school the more remote illustrative material has been overemphasized and the more immediate underemphasized. An important warning in this connection is that the liberal use of attractive illustrative material must not be allowed to obscure the point being emphasized. There is a real danger here.

6. Provision Should Be Made for Discussion and Reasoning by the Pupil Himself.—The justification of ideals and attitudes should be considered about as important as the establishment of them. The pupil must not be a dull reactor—an automaton—but an intelligent being capable of discriminating and evaluating, and thus constantly and continuously helping to refine as well as accept, social and ethical ideals and practices. Moreover, if he helps to set his own standards and work out the applications of them, he will be more likely to accept them than if they were handed down ready-made by the teacher for his unquestioning acceptance. Duly constituted authority must be recognized and respected, but an intelligent respect is far preferable to a blind acceptance. It should be needless to state that discussion should be without personal or emotional bias, and also that every honest effort to contribute should be appreciated. Not what to think, but how to think is the ultimate goal.

7. Freedom of Opportunity for Decision or Commitment Should Be Provided.—This follows naturally from number 6 above. It would be abortive to allow the discussion and reasoning and then not allow a corresponding opportunity for personal choice or decision. Naturally, this commitment should be made on the basis of the arguments or data presented and must be consistent with good judgment. It must be a perfectly honest decision; if not, its effect will be the development of a deceptive, hypocritical, please-the-teacher, please-the-group, or "blackboard-honesty" attitude that will be vicious.

8. Emotionalizing the Ideal Should Be a Desired Objective.—The emotions that the average individual has toward his family, his flag, or his country have been built up—they are not found in his original nature. In exactly the same way a wealth of worthy sentiment may be built up around other ideas and ideals. It is true, at the same time, that as emotion develops reasoning disappears, but a moderate amount of sentiment is not only natural but also essential to tint what might otherwise be a colorless ideal or objective. Such sentiment has real value in supporting and reinforcing worthy ends. It is, however, easy to overemphasize this emotional phase of education.

9. Provisions for Actual Practice Should Be Found and Capitalized.—There are many opportunities, in school and out, in which the actual habits of the virtues being discussed may be practiced. These opportunities should be as natural as possible, but should not even suggest the "now-we-have-discussed-kindness-go-and-practice-it" type. Particularly in the case of younger children, the use of the "conduct-assignment" diary or "golden-deeds book" will be profitable. One need only remember that nearly all of the traits that the adult has are to be found in just as natural settings in the life of the child, to recognize that there are boundless opportunities for natural practice in normal settings.

10. Emphasize the Good Rather than the Bad.--Many illustrations of bad or undesirable conduct are striking and well worth including in a program of moral instruction, but they always represent negative teaching. A diagnosis without treatment is useless as far as all practical values are concerned. Merely emphasizing the ugliness of undesirable actions will not help to develop pretty ones. An important part, then, of any illustrative use of undesirable conduct is to point out a better or more desirable course of action or procedure.

11. Intelligent Application and Generalization Should Be Made.—A lesson without a personal application is a lesson not learned; a lesson with a personal application but without intelligent generalization is a lesson only half learned; a lesson with a personal application and an intelligent generalization is a lesson fully learned. There are literally thousands and thousands of possible situations in which the individual, both as a child and as an adult, will find himself called upon to exercise moral discretion; it is of course impossible to teach him to face each of these situations singly. The old theory of formal discipline or automatic transfer of training is now largely discredited; consequently there must be a most intelligent and a most forceful emphasis upon general principles and elements, so that transfer to other similar situations will be facilitated. A good summary, a personal application, and an intelligent generalization are three essential elements of a worth-while lesson in morals or anything else.

12. Success and Progress Should Be Evaluated.—There may be danger in introspection, as Palmer and others have pointed out, but at the same time an examination of success or progress is just as logical in character training as it is in spelling, arithmetic, typewriting, swimming, or anything else in which progress and success are ideals. Probably this progress cannot be measured very objectively, as in other phases of man's development, but, at the same time, a knowledge of a weakness or a lack is basic to any education and a knowledge of success and improvement is just as essential.

13. The Teacher Should Exemplify the Moral Standards She Teaches.—Because of her close intimacy with her pupils, the teacher is seen, heard, and read by all of them. Her actions probably speak far louder than her words. Consequently, if there appears to be any inconsistency between her actions and her verbal teaching, she becomes as sounding brass and a tinkling cymbal. On the other hand, if she, in her personal life and in her classroom teaching, gives evidence of attempting to typify what she preaches, then her example will be worth millions of formal lessons. This topic is so important that an entire chapter will be devoted to it later.

METHODS OF PRESENTING INSTRUCTIONAL MATERIAL

It has been brought out before that one of the dangers in the use of the direct method is that, owing to a lack of variety in presentation of ideals and material, it will be uninteresting to both the teacher and the pupils. In its older form there was but one method—sermonizing by the teacher. Telling, explaining, exhorting, and directing—these are bound to be uninteresting to both adults and children, if used too frequently. However, a consideration of the many possibilities of presenting ethical material should convince the most skeptical that no lesson need be dull. Mere interest, of course, is not in itself the main end, but it is the first step toward that end. Nor must the goal be obscured by this first step. Some of the ways of presenting this material are the following:

1. Memorizing and reciting pledges, oaths, maxims, slogans, memory gems, etc.
2. Utilization of a story hour with pupil contributions.
3. Listing, describing, and illustrating traits and trait actions.
4. Capitalizing particular specific problems and situations.
5. Writing stories, poems, jingles, rhymes, and verses.
6. Making posters, drawings, models, and other construction projects.
7. Developing individual and group scrapbooks for news items, stories, quotations, pictures, cartoons, jokes, etc.
8. Utilizing an individual and group diary, golden-deed book, or conduct book.
9. Developing a newspaper, magazine, handbook, or other publication.
10. Utilizing visual aids, slides, films, posters, pictures, etc.
11. Developing and maintaining a bulletin board with appropriate material.
12. Developing a set of standards, rules, conduct codes, slogans, etc.
13. Diagnosing, evaluating, and measuring, individual and group.
14. Making individual and group conduct assignments, using work-book records.
15. Exchanging of "four-minute speakers" between rooms and groups.
16. Correlating with curricular subjects, English, history, science, etc.

Some of the ways of presenting the material on a regular program are the following. These are listed alphabetically and not in the order of their importance.[1]

Auction sale
Audience participation
Banquet
Charades
Circus
Competition
Convention
Conversation
Crystal gazing
Debate
Demonstration
Dialogue
Dramatization
Examining the group
Expression of preference
Exhibition
Explanation
Faculty presentations
Family circle
Father time
Installation
Interview
Introductions
Look it up
Music
Now you ask one
Outside talent
Pantomime
Planted discussion
Pledging
Presentation
Puppet show
Questions
Radio
Reading
Recitation
Shadowgraphy
Slides, motion pictures
Story telling
Talk
Unpacking a trunk
What would you do?

[1] For an explanation, description, and illustration of these see the author's "Home Room Guidance," pp. 140–146. In Chaps. VIII and IX of that book will be found discussions relating to program making, presentation, and evaluation.

Conclusion.—In conclusion let us emphasize that the direct method is not the only approach to character education; it is one way, and an important way. Charters says, "Direct moral instruction is the 'mopping-up battalion' which consolidates the gains made by indirect moral instruction."[1] The Report of the Commission on Character Education of the National Education Association includes this statement, "Direct moral instruction is, to be sure, but one phase of moral education in the school; it may be a minor phase, yet of sufficient importance to make its omission a serious handicap."[2]

It might be well to stress again, so there will be no possibility of confused thinking, that the direct method is built on pupil experience. In the words of Neumann, "Here lies the great field for direct teaching. Its essential function is to interpret the experiences already known in such a way that the children may be stimulated to undertake still better. They need standards, measures of value, outlooks, ideals,—and constantly higher than those they already accept."[3] The direct method does not comprise, as some have erroneously believed, mere formal lessons from a book.

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[1] "The Teaching of Ideals," p. 185, The Macmillan Company, 1927.

[2] "Tenth Yearbook," Department of Superintendence, p. 67.

[3] NEUMANN, H., "Education for Moral Growth," p. 229, D. Appleton-Century Company, Inc., 1923.

[4] Because the direct and the indirect methods are very frequently discussed together, only one set of references will be given for this and the following chapter.

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CHAPTER VII

THE INDIRECT METHOD OF MORAL INSTRUCTION

It was pointed out in the previous chapter that indirect moral training begins with a situation and that out of meeting the problem offered by this particular setting there arise a worthy ideal and action which represent a contribution to an individual's moral growth; when this acquisition has become properly generalized to fit other somewhat similar problems, an extension of its benefits will be realized. It must not be assumed, of course, that the mere order of the procedure is the only distinguishing feature between the direct and the indirect plans. There are also differences in materials and techniques, as well as similarities, as will be indicated by a comparison of the present chapter with the previous one.

The swing in educational theory and practice during the past three decades from the older direct method to the newer indirect method has been rather startling.[1] The development of educational psychology, particularly experimental psychology; the increased emphasis in educational philosophy upon "doing"; and the rapid growths in the fields of extracurricular activities, guidance, and character education are a few of the many influences that have helped to promote interest in the indirect plan.

The purpose of this chapter is to give a brief discussion of the mediums or materials of the indirect method, its advantages and disadvantages, the steps to be taken in the development of material, and some suggestions for the proper utilization of it. It may appear to the reader that there is considerable duplication in these two chapters. No doubt there is some overlapping; both methods are designed for exactly the same purpose and both utilize somewhat similar material. Furthermore, some of the advantages of the direct method are the disadvantages of the indirect, and vice versa, and there are, as will be seen later, advantages and disadvantages that are to some extent common to both. However, it is hoped that there is no duplication that will not be valuable in setting forth as clearly as possible the main points of value in each plan.[1]

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[1] On our apparently more or less unanimous belief in the indirect method, Charters comments as follows, "The educators of this country are agreed to a degree quite beyond their custom that all moral education should be indirect. In the United States we seem to be opposed to teaching a curriculum of morals as a separate subject. We are committed rather to the indirect teaching of morals through school subjects, routines, and activities." "The Teaching of Ideals," p. 161, The Macmillan Company, 1927.

THE MATERIALS OF THE INDIRECT METHOD

The answer to the question, "What are the materials or mediums out of which the indirect method builds character?" can be answered in a single phrase: "every situation in which the individual finds himself or is able to project himself and every experience that he may have, directly or vicariously." However, this apparently simple statement needs a little elucidation.

The multitude of opportunities for indirect instruction in and about the school might be classified as follows: (1) curricular activities; (2) classroom activities; (3) extracurricular activities; (4) school-routine activities; (5) disciplinary activities; and (6) personal contacts and activities. Because each of these will be discussed at greater length later, only a brief sketch will be presented here.

1. Curricular Activities.—In all of the regular curricular subjects there are situations and settings, both theoretical and practical, that can be capitalized for purposes of ethical instruction. Increasingly as these subjects become more vitalized and humanized, they offer still greater possibilities through definite and concrete material. Consider, for a moment, the many opportunities for drawing lessons in morality from the actions, incidents, problems, and attitudes found in English, mathematics, science, history, foreign language, music, typewriting, shop work, home economics, etc. These opportunities have always been emphasized by teachers and authors of professional literature of particular subjects but all too frequently they have been utilized by the teacher in an incomplete and unsystematized manner.

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[1] See the footnote reference to the description of the use of the direct and the indirect plans on p. 128.

2. Classroom Activities.—Some classroom activities might also be included under "school-routine activities" and "disciplinary activities" to be discussed later, but there are many other items, those more particularly concerned with instructional material—lessons, themes, papers, recitations, examinations, demonstrations, explanations, and reports, by both teacher and pupil—that have important implications for the moral educator. As a matter of fact, any teacher will justify her subject to a considerable extent on the basis of its by-product contributions to the characters of the boys and girls who study it. Note, for instance, the opportunities for the indirect development of such virtues as neatness, promptness, classroom courtesy, cooperation, cleanliness, tolerance, industry, initiative, resourcefulness, and kindness in connection with the usual instructional methods of the classroom. The use of the socialized recitation and the project method came in response to a demand for more educative classroom situations. No one would justify their use solely on the basis of their success in presenting subject matter more effectively to the pupils.

3. Extracurricular Activities.—A great deal of the phenomenal growth during the past fifteen or twenty years in the field of the extracurricular activities has been due to the appreciation of the fact that apparently these activities fit in well with the new conception of education as "doing" rather than as mere "learning about." Athletics, dramatics, assembly programs, student council activities, school clubs, publications, social events, and campaigns and drives of various kinds offer many natural opportunities for the promotion of such ideals as courtesy, good sportmanship, chivalry, perseverance, leadership, followership, honesty, justice, responsibility, self-control, initiative, and tolerance. In this connection there is a very widespread misconception held, consciously or unconsciously, by many school people and others that the term *extracurricular activities* is more or less synonymous with *indirect character education*, and, vice versa, that *direct ethical instruction* is identical with *curricular teaching*. Both of these conceptions are incorrect. There are probably as many possibilities for capitalizing opportunities in the extracurricular field directly as indirectly, and, vice versa, probably as many opportunities for capitalizing curricular opportunities indirectly as directly. To repeat, the distinguishing feature between the two methods is not their material but their starting point. This will be discussed more in detail in Chap. X.

4. School-routine Activities.—The general more or less mechanized activities in connection with coming and going about the building, entering and leaving the classrooms, order and direction of traffic, assembly and dismissal, and a hundred other items or details of general routine based upon the observance of general regulations, rules, traditions, and procedures designed for the good of the entire school, as well as for individual members of that school, offer many opportunities for indirect instruction.

5. Disciplinary Activities.—This type of educational opportunity is not placed far down in this list because it is relatively unimportant, but rather because it has usually been overemphasized. Many school people appear to believe that indirect instruction means a capitalization of examples of conduct, particularly of the undesirable type; consequently, this phase of the school's life is often considered the main field for the indirect development of character. All of the student's conduct, both bad and good, represents natural and vital settings that may be capitalized for educational profit. Formerly illustrations of undesirable types of conduct were overemphasized in ethical training, while the examples of desirable types were relatively underemphasized. Owing to changed thinking along the line of illustrative materials, the more desirable actions are now stressed far more than in former years. But there is still room for improvement.

6. Personal Contacts and Activities.—In one way this group of situations cuts across all of those indicated above, but it is important enough to be included as a separate classification. The child's contacts with his parents, teachers, and schoolmates offer, in many instances, far more real and vital educative opportunities than those represented in the formal activities of the classroom or school. In his more or less formal activities the child often shows little of his real self; his best foot is forward—

he is definitely striving for marks or other visible approval of his teacher or his fellows. He is really more himself with his own friends or by himself than he can ever be in a group or in the presence of someone who overawes, chills, or otherwise influences him.

ADVANTAGES OF THE INDIRECT METHOD OF CHARACTER EDUCATION

1. It Is Natural.—Character is a means by which everyone may come to a realization of happiness. Consequently, a consideration and capitalization of the many opportunities by which this end may be achieved is a logical starting point for any such program of development. An indirect setting represents opportunities for the most natural, and therefore the most effective, of instruction. It is not a formal and artificial, but a normal and vital, situation, with opportunities for immediately beneficial practice when such is most needed; its conditions are highly favorable. It is vital to the individual because it concerns his interests, his activities, and his ideals. Through it the desire for worthy ideals and habits is easily and naturally aroused. Hence it offers a personal and motivated appeal that the formal lesson often does not contain.

2. It Offers Frequent Opportunities for Actual Practice.—This advantage of the indirect plan is closely related to that discussed above and might have been included with it. However, it is separated here in order to stress the importance of actual practice, whereas the first emphasized the naturalness of the setting. It is possible, of course, that even a natural setting might not always bring this practice. Mere knowledge of the right, good, or proper, while it may have an important and powerful influence, does not necessarily guarantee that these ideals shall actually function; they become established as habits only through performing, doing, or effecting them.

3. It May Be Very Timely.—This strength of the indirect method is also closely related to number 1 above. By means of this approach, incidents, events, topics, and other items of immediate, present, and close-at-hand importance may be utilized and capitalized effectively; hence it represents the ideal educational opportunity—instruction given when most needed. Material that is coldly scheduled in advance will probably be less vital than that which grows out of the day-to-day lives of the students. The indirect method capitalizes the immediately motivated energy of the pupils.

4. It Offers Opportunities for Discussion and Reasoning.—This advantage of the indirect plan, as well as the two following, were listed and described as strengths of the direct method, and it may appear illogical to include them in both places. However, they really belong to both plans. The direct method begins with a consideration of a trait while the indirect method begins with a setting that leads to a consideration of that trait. At this point the advantages of both methods are, in general, identical, although, of course, not necessarily in scope. The benefits of the indirect method here are greater than those of the direct method because of the naturalness and vitalness of the situation. But there are benefits in both. Merely acting without reason, even in the indirect method, would be acting unwisely. The student must be taught to recognize the possibilities of different actions and to evaluate properly each of these in the light of its immediate and ultimate effects. Discrimination is essential to both plans.

5. It Offers Opportunities for Conscious Choices.—A consideration of the phases of an immediate situation and consequent possibilities of action—relative importance, appropriateness, and effects—will be of little real value unless opportunities for conscious personal choice are also offered. These opportunities are probably more important in the indirect than in the direct method because very frequently the pupil has motivated opportunities for carrying his commitment into action. If this action is good, he and his fellows profit; if it is bad he and his fellows lose. The fact that the effects of his choice are so promptly seen and appreciated by him and his associates will have a most salutary influence on his choosing.

6. It Offers Opportunities for the Development of Emotionalized Attitudes.—Because the pupil is vitally interested in his own definite settings, he will naturally very easily take attitudes ranging all the way in excellence from the highly desirable to the highly undesirable. Some of these attitudes may have to be discouraged, some encouraged, some eliminated or replaced, some reorganized, and probably even new ones inculcated.

7. It Emphasizes Character as Underlying and Integrating the Whole Personality.—It has already been pointed out that one of the weaknesses of the direct method is that it attempts to isolate character as a complete entity. On the contrary, one of the strengths of the indirect plan is that it does just the opposite—it stresses character as an integral part, a background permeating all of life, and, consequently, all of life's education. It is not something apart from day-to-day living; it is that day-to-day living. The child is taught to see character possibilities in all that he thinks and does.

DISADVANTAGES OF THE INDIRECT METHOD OF MORAL INSTRUCTION

1. It May Be Incidental and Consequently Incomplete and Unsystematized.—As can be readily seen, a capitalization of important immediate materials may be very personal and very vital, but at the same time it does not necessarily mean that all of the training the pupil might need would be represented in these situations. Probably much of it would be; but certainly much of it would not be. And a lack of ample opportunities—illustrations, settings, and situations—would mean a consequent lack of education in these particular phases. Perhaps, too, some elements might be overemphasized because of the frequent recurrence of the events illustrating them. Charters says, "Incidental instruction is accidental instruction." It is difficult to plan definitely for. It is likely to be chaotic, ineffective, and even neglected entirely. Certainly from it would not evolve a complete, comprehensive, and well-rounded course on ethical training. Character education is too important to be considered as merely a by-product.

2. There May Be No Resultant Generalizations Applicable to Other Situations.—A very serious possible weakness of the indirect method is that experience or training, even though applied to one situation, will not be generalized and utilized in other more or less similar settings. One of the usual justifications for the study of mathematics, for instance, is that it teaches the pupil to be accurate. It may in mathematics, but just how does it affect his accuracy in driving a car, fitting a key into a lock, or typing a letter? Does the fact that the pupil realizes the disgracefulness of fighting over some trivial playground matter necessarily affect his thoughts and actions in later life? It is easy to utilize some striking present conduct for a really worth-while lesson, as far as that particular event and those particular participants are concerned, but will it carry over? It most assuredly will not, to any great extent at least, unless there is a deliberate and intelligent attempt to make it carry over.

3. It May Be Slow.—This is occasionally mentioned as a disadvantage of the indirect method. The usual statement is to the effect that direct teaching is fast instruction because attention is centered immediately upon the ideal or the virtue that is desired, and, vice versa, indirect teaching is slow because attention to the trait is obtained only after some little circumlocution. This is probably not a serious disadvantage when one considers that mere attention, although basic and vital, does not necessarily mean effective and functional education. However, this objection to the indirect method is included for the sake of completeness.

4. Responsibility for Character Education Is Not Definitely Charged.—As has been pointed out before, a definitely assigned obligation will have more concrete results than one generally assigned. The average teacher would probably feel the necessity and wisdom of capitalizing some particular incident for personal and social improvement, but she does not necessarily have to. This was not one of her definite assignments. Of course, it could not have been definitely assigned because the assigner could foresee that particular incident only in general possibilities, not in detail. Hence, such instruction may not only be done ineffectively but may very easily be neglected entirely because of a lack of strict accountability for it.

5. Teachers Frequently Lack the Insight to Sense the Moral Needs of Children.—A teacher is an adult and like all other adults frequently forgets that children are but children. Far too often these young folks are considered merely miniature adults, whereas, as a matter of fact, modern educational psychology emphasizes that they are entirely different beings. It is usually difficult for an adult to sense a child's attitudes, ideals, and feelings, which are just as logical and real to the child as those of the adult are to the adult. The attempt to judge a child's conduct by an adult's standards is probably one reason why moral instruction is so often fruitless. The ability to appreciate the entire situation from the child's point of view—to see it through his eyes, hear it through his ears, and experience it with his soul—is the foundation stone on which effective education of any type must be built. Two important recent movements in education—guidance and mental health—have centered attention on the importance of adequately training the teacher for her responsibilities; it is logical to believe that as a direct result the disadvantage of the indirect method as stated above is less serious than it was several years ago. But when we remember that both of these movements are still in their infancy it will be seen that there is still plenty to do in educating the teacher to understand and appreciate the child as a child.

STEPS IN THE DEVELOPMENT OF MATERIALS FOR THE INDIRECT METHOD

In order to determine what should be taught in curricular subjects, an increasing use has been made during the past decade or two of the activity-analysis technique; because such an analysis and its application are just as logical in moral education, a brief discussion of them is necessary.

In this technique the life of the individual is surveyed and all activities that may in any way be influenced by or through particular subjects are listed and then classified into smaller groups of more or less similar activities. The subject matter that apparently will be the most valuable and vital in achieving and facilitating the development of the skills and abilities represented in these activities is then selected and organized into courses. Attention is also given to the methods of presentation in order that the material shall be taught as effectively as possible.

Such a technique is based upon two important considerations: (1) what is recognized as logical and essential in modern adult society, and (2) what is recognized as logical and essential in child society. The interests of both adults and children must be recognized. The following quotation from the Report of the Committee on Curriculum of the National Society for the Study of Education illustrates the importance of this principle.

> We would stress the principle that in the selection and validation of curriculum materials expert analysis must be made both of the activities of adults and of the activities and interests of children. The data from adult life will go far in determining what is of permanent value; the data from child life will go far in determining what is appropriate for education in each stage of the child's development. Children's interests are of major importance, but unless the expressed interest is in something proved by social analysis to be desirable or may be easily directed towards some activity that is desirable, it should be eliminated. To validate any experience for any particular time, both child interest and social value in the control of behavior should be used as tests. The ultimate test, therefore, of the value of an organization of curriculum materials is the effectiveness of child learning.[1]

There is, of course, a possible weakness in this activity-analysis technique in that it is conducive to a static society instead of a progressing one. It emphasizes a continuity of what is being done now, and there is a consequent possibility that this education may be largely, or entirely, useless by the time the child becomes an adult. The usual illustration of this point is that of teaching the child to drive the horse and buggy when by the time he grows to adulthood this means of transportation will be replaced by the automobile.

Against this objection may be set up two obvious facts. In the first place no one can foresee just what will be demanded by the progress of the next generation, and, in the second place, such a radical change as in the example mentioned above is not the rule but the exception. Moral and ethical ideals and practices do not vary greatly from generation to generation. In short, there is greater possibility of creating socially profitable education through an analysis of the present activities of man than there is by using no such means, or, worse still, by doing nothing at all about it.

In general, the steps (and their order) used in originating, organizing, and presenting character-education materials through the indirect method are as follows:

1. An Activity Analysis to Determine Just What Ideals and Virtues Are Most Essential.—This analysis will, of course, include a consideration of the life of both the child and the adult. Promoting a first-hand survey will usually be too complicated a task for the average group of teachers, and, in fact, it is not at all necessary because lists of these traits and ideals are easily found in the literature on the subject. The teachers should, however, classify and combine the traits from these lists in ways that appear to be most desirable for their particular groups and school. A most important consideration in such an analysis and compilation is relative importance of emphases.

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[1] "Twenty-sixth Yearbook," National Society for the Study of Education, Part II, p. 13, Public School Publishing Company, 1927.

2. A Situation Analysis to Determine Local Opportunities for Indirectly Presenting These Virtues.—Because the main concern of the school is with school situations, these will be emphasized, although some vital outside situations might, with profit, be similarly capitalized. The pupils themselves may assist very materially in this analysis by keeping complete daily record books and diaries. These records may be either signed or unsigned. Some pupils will make a better list if they are not asked to identify its source, while some will make a better list if they are allowed to identify it. With both teachers and pupils working on the problem the resulting list will be far more complete and accurate than if it were developed by either group alone. Naturally, all of the school levels to be represented in the final "moral curriculum" must be represented in this situation survey.

3. A Correlation or Combination of the Trait and Situation Analyses.—The purpose of this step is to discover very definitely just what situations are available for the capitalization of the particular ideals it is desired to emphasize. The list of traits may be fitted into appropriate situations or, vice versa, the situations may be similarly related to appropriate traits. Probably the use of both of these methods is more desirable than the use of either one alone.

4. An Assignment of Ideals and Situations to Particular School Levels.—This step should be comparatively easy because the situation analysis will represent settings from the various grades. There will be some overlapping but this is desirable in order to provide for continuous and well-rounded distributed learning opportunities. Assigning virtues to particular school levels and then attempting to fit each with appropriate situations is obviously less logical than beginning with the situations and fitting each with appropriate traits.

5. An Assignment of These Ideals and Situations to the Various General Fields of Teaching Opportunities.—As has already been pointed out, teaching opportunities may be classified as curricular, classroom, extracurricular, routine, disciplinary, and personal-contact settings, each of which offers specialized and peculiar opportunities. A recognition and capitalization of the situations within each of these fields are as important as a recognition and capitalization of situations within the school as a whole. Pointed indirect instruction can be accomplished only through the utilization of highly appropriate and concrete situations.

6. A Definite Assignment to Each Teacher on the Basis of Her Particular Responsibilities.—Although all teachers will probably have obligations in all of the six procedures mentioned above, some will have more responsibilities in some of these fields than others. For instance, one teacher may direct more extracurricular activities than others, one may have more responsibility for personal contacts, one may devote herself to school routine, etc., and these specialized responsibilities must be recognized, accepted, and capitalized for exactly the same reason and in exactly the same way that similar responsibilities for teaching the regular subjects are recognized and capitalized. On the other hand, because all teachers will have some opportunities in all of these fields, they should, consequently, be very definitely charged with capitalizing them worthily and successfully.

7. The Actual Capitalization of the Situations.—The development of particular traits cannot be left to mere chance; it must be continuously and conscientiously emphasized as a most important, even if somewhat incidental, aim of education. This utilization of material will be done through the mediums suggested above and by means of the devices indicated previously, as well as those to be discussed in detail in later sections of this book.

8. A Frequent Check-up to Determine the Adequacy of Presentations.—The complete schedule or curriculum of ideals-situations is a sort of master list, or "blueprint" as Charters calls it, and against this, at periodic intervals, a check-up is made in order to determine relative success and underemphasis or overemphasis. This blueprint of the entire school is composed of similar blueprints of each grade or group, made by the teacher and pupils most concerned. Such an examination is as important in moral instruction as it is in the work of the regular curricular subjects. Of course it is more difficult to do in the former because we lack objective measures for rating our success. But an attempt to rate the effectiveness and completeness of the work will certainly be helpful in discovering high and low spots and should result in a consequent improvement. In this procedure pupil self-rating is probably about as important as teacher estimate.

SUGGESTIONS FOR TEACHING CHARACTER INDIRECTLY

In general outline some of the techniques of the direct and the indirect methods are nearly identical and equally applicable; certainly many of the emphases are quite similar. Consequently, it is not necessary to repeat all of the suggestions offered in the previous chapter for the use of the other method. However, at the risk of appearing to be unnecessarily repetitious, a few points will be emphasized in connection with the indirect approach.

1. A Definite Plan Should Be Formulated and Organized.—This suggestion was discussed in the previous chapter and a presentation of it in this connection may appear to be a useless duplication. However, this is not the case. It is included here in order to emphasize the fact that the indirect plan is really a method and not an incidental utilization of whatever happenings may occur. There is just as much justification for selecting and organizing concrete material to be used with the indirect plan as there is with the direct plan. The steps in the selection and application of this material were indicated above. Very definitely and continuously the teacher asks herself, "Just what specific virtues shall I encourage and promote in my history, my arithmetic, my football, my club work, my student council activities, my study-hall supervision, my playground activities, and in my disciplinary activities?" While the main emphases may have been determined by the analyses already suggested, the actual presentation will be the responsibility of the individual teacher. It is her task to see that such education is based upon very definite and specific material.

2. Available Material Should Be Capitalized Immediately.—Possibilities of actions and reactions growing out of an immediate setting or situation should, it is needless to state, be utilized at once for educational benefit. The time to feed an animal is when it is hungry; the time to give it opportunity to rest is when it is tired; and the time to offer it a drink is when it is thirsty. It is just as reasonable to believe that the appropriate time to give a lesson in morals is when it is most needed—when it will be most appreciated and most easily learned. Illustrations of desirable and undesirable conduct, especially if these concern the pupils directly, may be utilized also at later times, but it is essential that a "hot" situation be capitalized before it cools.

3. Reasoning Should Be Stressed, Excessive Moralizing Avoided.—Again and again we have emphasized, and we hope not unnecessarily, the fact that character is vitally concerned with choices. The wiser the choices, the more desirable and positive will be the resultant character. Hence intelligent choices must be based upon intelligent thinking about the situations concerned. This is more important in the indirect plan than in the direct because the former begins with a setting and it is absolutely essential that the pupil recognize and appreciate this, together with its several possibilities of actions or reactions and their immediate and ultimate effects.

There is a legitimate place for exhortation and inspiration, of course, and it is true that constant exhorting will undoubtedly aid in establishing the ideal, at least in the pupil's mind, but at the same time it is also true that each additional bit of moralizing is probably worth less than the one preceding it. Exhortation beyond a certain, not too distant, point is sure to become progressively less effective. This must have been Pope's idea when he stated, "Men must be taught as though you taught them not."

4. Solutions to Particular Problems Should Be Applied and Generalized.—There is a real danger in indirect instruction that there will be a failure to apply and generalize solutions to other situations. It may appear to the reader that this idea, ideal, and practice of personal application and intelligent generalization are overemphasized. It cannot be. Even at best, any education must be confined to a relatively few problems and an attempt to relate their solutions to other situations and problems. While this course may not result in as much transfer as we could wish, yet it will nevertheless result in more than if no such attempts were made.

5. The Child's Point of View Must Be Understood and Appreciated.—The teacher must learn to see situations continuously through the child's eyes. This is difficult for her to do because she is an adult and possesses maturity and experience that the child does not possess. It is bad enough for the ordinary parent or adult with just average intelligence, education, and ideals and with little or no real training in teaching to take an adult's point of view toward juvenile ideals and conduct. The average teacher has somewhat higher intelligence than the average adult, more education, more training in teaching techniques, and, in general, higher ideals and standards. That is why she is a teacher. Now if it is difficult for the child to recognize, appreciate, and immediately incorporate the standards of the average adult, in view of the fact that the teacher has a still higher development of these, it can be easily seen that the child will have to make a greater effort to measure up to his teacher's standards. Then it is reasonable that the teacher must be all the more sympathetic with childhood's sensitivities, experiences, sense of values, moral codes, and ideals, in order to make the additional step all the more possible. Excellent beginnings have been made through educational psychology and the whole guidance movement in all of its many and varied phases. But there is still plenty of room for further development.

Conclusion.—In closing the present discussion of the two methods of moral instruction, it is only logical to emphasize again that both have their strengths and both have their weaknesses; furthermore, they are not completely antagonistic but rather supplementary—both concern the same children, often utilize the same materials, and always have the same ultimate objectives. Consequently, a combination of them is desirable. In this connection Charters states:

"As a matter of general policy, it is clear to the writer that the basic method of moral instruction is the indirect method; but on those occasions when this method fails to control moral situations, the direct method should be used as an auxiliary. That is to say, when school activities do not adequately teach traits, a direct drive upon them can wisely be made."[1]

The Commission on Character Education of the National Education Association also recommends the utilization of both methods.[2] Possibly the indirect method should be emphasized, but there is a place for the direct.[3] The intelligent and conscientious character educator will continue to study, investigate, and experiment with any and all methods to the end that effectiveness in ethical instruction may be attained.

[1] Charters, W. W., "The Teaching of Ideals," p. 184, The Macmillan Company, 1927.

[2] "Tenth Yearbook," Department of Superintendence, p. 78.

[3] In the Summary of the Penn State Experiments in Character Education (see p. 131), Dr. C. C. Peters states: "The consistency with which these differences point in the same direction indicates high reliability for the finding that systematic moral instruction can aid in the development of character . . . ; therefore it is indicated that incidental moral instruction is ineffectual in modifying the sort of conduct we attempted to measure" (p. 271).

CHAPTER VIII

CHARACTER EDUCATION THROUGH THE CURRICULUM

The child in school spends nearly all of his time in doing the work of the various curricular subjects; extracurricular and outside activities require a part of his school time, but comparatively little of it. It is logical to believe, then, that those subjects and activities that require the major part of his time and attention should be expected to return a proportionally large profit on his investment in them.

The older conception of the curriculum is that it is composed of definitely organized subjects and courses which form the basis of intelligently educative tasks that the pupil is expected to do, and the pupil's progress and success are evaluated on the basis of his ability to learn and recite material for the most part of a mental type. Its main advantages are: (1) It is definite, (2) it is logically organized and graded; (3) it is effective in developing the mental side of the pupil; and (4) it possesses concrete standards of achievement. Its main weaknesses are: (1) It emphasizes, directly and indirectly, subject content as the most important thing in the school; (2) moral education is really a by-product or accompaniment of the pupil's performance of school tasks, stunts, and assignments; (3) its material is cold and stereotyped; and (4) its tasks are stilted and formal.[1]

The newer conception of the curriculum is that the most important consideration and the main center of interest is the child himself, and not what he formally learns and recites. With the rapid development of the social world and the increasingly recognized importance of the other phases of the individual's life, there has come a demand that the school give the child a well-rounded education. Such a conception means that educational objectives, materials, and methods must be reorganized for purposes of a broader and more useful type of education, including attention not only to the mental, but also to the physical, social, emotional, spiritual, and vocational aspects of the individual.[1]

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[1] For a very interesting story of disillusionment concerning the success of college students, read Confessions of a College Teacher, by an anonymous author, *Scribner's Magazine*, October, 1933. Chapter XIII, The Dominating Dead, in "Have We Kept the Faith?," by C. A. Prosser and C. R. Allen, D. Appleton-Century Company, Inc., 1929, is a student criticism of tradition-worshiping curriculum makers and teachers. The Conflict Between Scholarizing and Socializing the Student is ably presented by Glenn Frank in "Developing Attitudes in Children," University of Chicago Press, 1933.

With the modern emphasis upon character training as the most important single objective of education, there has come a demand for a more effective utilization of the content material of the various formal subjects for this purpose. The assumption of the past has been that the conscientious study of any subject automatically resulted in desirable moral values. But there is an increasing recognition that there is nothing inherent in the study of any subject that makes an individual honest, faithful, self-controlled, truthful, loyal, punctual, reverent, or happy; as a matter of fact, the expert individual, well versed in any or all subjects, may represent exactly opposite tendencies. Six quotations by well-known and highly respected personages will serve to emphasize this point.

Randall J. Condon, former President of the Department of Superintendence: "Teach reading, writing, and arithmetic, of course, but not as fundamentals, except as in the learning one is taught to read fine things, to write beautiful thoughts, and to know that in the fundamentals of life the sum of one's happiness cannot be obtained by subtracting from others, and that the way to multiply the value of one's possessions is to divide them with others, especially those in need. Teach geography, but only that to a world knowledge may be added world sympathy and understanding and fellowship. Teach history that against its gray background of suffering and sorrow and struggle we may better understand the present and may protect a fine future. Teach civics to make strong the ideals of liberty and justice, and to make free, through obedience, the citizens of a republic. Teach science but always as a handmaid of religion, to reveal how the brooding spirit of God created the world and all that is therein, and see the stars in their courses, in accordance with the eternal laws that He Himself had ordained. Teach music and art and literature. Reveal beauty and truth. Inculcate social and civic ideals.

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[1] For an interesting and unique evaluation of the various curricular subjects on the basis of their contributions to the "Seven Cardinal Principles," see Richard Seibold, A New Deal for the Curriculum, *Junior-Senior High School Clearing House*, vol. 9, pp. 68–71, October, 1934.

"Teach that which gives intelligence and skill, but forget not soul culture, for out of this comes the more abundant life bringing forth the fruits of the spirit. These are the real fundamentals in education, for character is higher than intellect and the soul shall never die."[1]

Calvin Coolidge: "It is not only what men know, but what they are disposed to do with what they know that will determine the rise and fall of civilization."

Herbert Hoover: "But after all schools do more than merely transmit knowledge and training. . . . Ideals are developed that shape the whole adult life. Experience is gained that is valuable for all the years of maturity. I would be one of the last people in the world to belittle the importance of the exact knowledge that teachers impart to their pupils—as an engineer I set a high value upon precise information—but knowledge, however exact, is secondary to a trained mind and serves no useful purpose unless it is the servant of an ambitious mind, a sound character, and an idealistic spirit. Social values outrank economic values. Economic gains, even scientific gains, are worse than useless if they accrue to a people unfitted by trained character to use, and not abuse them."[2]

Charles De Garmo: "Whether knowledge shall have ethical import or not, depends upon the attitude, capacity, and insight of the knower. It becomes a moral instrument when consciously used for moral ends; but when these are absent because unseen or disregarded, then knowledge may be purely intellectual or aesthetic, or may even become the instrument of evil. In itself considered, knowledge, even of the most sacred things, may be wholly non-moral. When it is detached from the purposes and activities of life it is . . . largely devoid of ethical quality."[1]

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[1] *Journal of Education*, vol. 105, Jan. 24, 1927.

[2] *Journal of the National Education Association*, vol. 15, p. 105, April, 1926.

JOHN RUSKIN: "Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the youth the shape of letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery and their literature to lust. It means, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls. It is a painful, continual, and difficult work to be done by kindness, by watching, by warning, by precept, and by praise, and above all—by example."

WHITEHEAD: "Culture is activity of thought, and receptiveness to beauty and human feeling. Scraps of information have nothing to do with it. A merely well informed man is the most useless bore on God's earth."[2]

There are opportunities in the regular curriculum for the development of broad personal and social motives, ideals, and habits. In this connection the "Tenth Yearbook" states, "Any curriculum that makes a sincere, intelligent, and courageous approach to the real problem of living is a character education curriculum."[3]

The present chapter will indicate briefly a few of the more outstanding and significant of these curricular opportunities and suggest some ways by means of which appropriate material may be capitalized toward this new educational objective. In general, all of the regular subjects offer about the same possibilities for the development of such personal ideals and habits as industry, honesty, ambition, carefulness, cooperation, independence, originality, persistence, reliability, self-control, and thoroughness.

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[1] "Principles of Secondary Education," p. 114, The Macmillan Company, 1910.

[2] WHITEHEAD, A. N., "The Aims of Education and Other Essays," p. 1, The Macmillan Company, 1929.

[3] Page 179. See also L. T. Hopkins, Constructing a Character Curriculum, *Journal of Educational Sociology*, vol. 4, pp. 206–210, December, 1930. This entire number is devoted to character education. Two other appropriate references are "Tenth Yearbook," Chap. VI, and "Education for Character," Part II, *Research Bulletin of the National Education Association*, vol. 20, No. 3, May, 1934.

However, in addition, each subject offers peculiar opportunities and these will be emphasized.[1]

CHARACTER-EDUCATION OPPORTUNITIES IN THE CURRICULAR SUBJECTS

Literature.—The general field of literature, "the happy hunting ground for character," as Powers calls it, offers unusually rich opportunities for ethical training. Four short quotations, illustrative of many that might be offered, will indicate the high regard in which it is held by the professional educator.

NEUMANN: "Properly directed there can be no more serviceable vehicle than American literature. . . . Often a single mighty phrase will light up the dark places of the mind and burn its way into the depths where motive powers are generated. At no time do heart and brain better reinforce each other than when the appeal is uttered in the beauty of literary art."[2]

CHARTERS: "Literature and history constitute a very rich storehouse of ideals and of methods used in achieving these ideals. So great is the influence of the literature of a nation upon its youth that the pupil who reads widely and intelligently is unable to escape the influence of the records of the past. The greatest hope for the stability of American culture lies in the influence that American literature and history will have upon school children who can read intelligently. From the important events of the past they gather sets of general principles which will be likely to dominate their lives. A nation that can read intelligently can never be a bad nation."[3]

STARBUCK: "To be moral is to live the lives of others cheerfully. By constant repetition through the proper selection of stories one can make this process of 'cheering' a conditioned reflex, an emotional habit. . . . So it is that we have called the story-teller the great integrator. She is the integrator of the growing life of the community. . . . She is for good or ill a conserver of progress, a shaper of human destiny."[1]

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[1] Research articles on the influence of Latin and plane geometry will be found in the *Journal of Educational Sociology* for December, 1933. For existing policies, organizations, and trends in high schools, see Monographs 20–25 of the National Survey of Secondary Education, Office of Education, Washington, D. C., 1932.

[2] NEUMANN, H., "Teaching American Ideals through Literature," Bulletin 32, p. 6, United States Office of Education, 1918.

[3] CHARTERS, W. W., "The Teaching of Ideals," pp. 119–120, The Macmillan Company, 1927.

SHARP: "Under the stress of great emotions the language of the most commonplace men assumes an elevation of tone essentially poetic in nature. But far more important than this is the fact that beauty of language stirs in the reader or spectator an otherwise almost unattainable response to the emotions expressed or portrayed, and in so doing creates in him a realizing sense of the meaning of the experience presented."[2]

In addition to these quotations many references to serious attempts at utilizing these opportunities might be included. For instance, in the curriculum suggested for junior and senior high school by the committee of the North Central Association occurs this statement, "The high school course in English should be organized primarily with reference to basic personal and social needs." All through this report are to be found such phrases as "to meet life situations" and "interpretation of happy and successful living." The detailed list of proposed materials is extensive and varied and is drawn from all ages of literature, including a well-placed emphasis upon the contemporary.[3]

History deals almost entirely with group externals—facts, incidents, happenings, events, organizations, institutions, movements, etc., while literature deals not only with these group externals but also with the corresponding individual internals—feelings, desires, ambitions, hopes, fears, joys, sorrows, sympathies, hatreds, beliefs, and similar ideas and emotions. It is a mirror that reflects the deeper and less obvious elements of human nature. And it is complete because it represents just about all that a man thinks, feels, or does.

Furthermore, literature is logically designed. The writer selects his characters, situations, and events with an eye to variety, cruciality, and general appeal and then carefully and logically builds them into a strong and attractive story. This the recorder of facts cannot do because of the limitations of those happenings. In literature—every poem, story, or drama—there is always, as a result of a well-thought out plot or plan, a predominating purpose or objective which is lacking in the relating of cold hard facts and chance happenings of history. Literature idealizes character and inclines the reader toward the nobler things of life.

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[1] STARBUCK, E. D., and F. K. SHUTTLEWORTH, "A Guide to Literature for Character Training," vol. I, pp. 7 and 10, The Macmillan Company, 1928.

[2] SHARP, F. C., "Education for Character," p. 220, Bobbs-Merrill Company, 1927.

[3] *North Central Association Quarterly*, vol. 5, pp. 553–569, March, 1931.

Another quality of literature that makes it effective as a vehicle for ethical training is its vividness. Its narration, description, and exposition are enhanced by word pictures, poetic expressions, conversation, dramatic situations, climaxes, and other devices that combine to present a theme in a manner so fascinating that the emotions of the reader are easily stimulated. By its vividness the imagination of the reader or the listener is excited and he is able to feel as the characters feel and to face the situations that they are facing. A pot of flowers, a moonlit meadow, a running brook, or a "primrose by the river's brim" may mean one thing to the ordinary individual and something entirely different to the artist or the poet. Imagination, the creator of values, spells the difference. The artist, the poet, or the author is interested in having the ordinary individual see as he sees and feel as he feels and so he makes use of the various devices or means at his disposal. As implied in Starbuck's statement at the beginning of this section, experiencing situations through another person is the basic element to any moral learning.

Biography, in particular, offers excellent opportunities for ethical training because it deals with actual, and not fictitious, characters. Moreover, it represents all phases of man's life, professional, industrial, commercial, etc., some of which are slighted in the cold recitals of history and the highly sentimentalized experiences presented in other types of literature. If taught for the purpose of giving insight into the lives of great characters, illustrating desirable elements of personality with concrete and definite material that cannot be classified as abstractions, it will be of value to any child or any adult.

Literature should be the most human of all subjects because of its extensiveness and inclusiveness and also because of its closeness to both external and internal life experiences. But if its spiritual values—incitements to desirable emotions aroused by people, causes, and things; portrayal of moral crises; and insight into human character and relationships—are submerged by the mechanics of academic dissection—definitions, allusions, philology, memorization, authors' influences on each other, etc.—it becomes only a series of purely intellectual stunts with little or no moral value. Under such circumstances it is logical to ask with Tyler, "If Milton's lines are only material for analysis, and Homer is only a peg for rules of grammar, where is the inspiration to come in?"[1] To be an effective agent of moral education, literature, like any other subject, must be pointed in that direction.[2]

The Social Studies.—The development and the present organization of society in its varied fields represent a group of man's activities that have been, in recent years, classified into one general category—the social studies—that is, the science or study of society in its historical, sociological, geographical, and civic aspects. These, because they represent close, not distant, factual, not fictional, and vital, not unimportant items, offer fine possibilities for the character educator.

The adult can never become a worthy citizen of his community or country until he knows enough about its history, struggles, traditions, ideals, organizations, and heroes to appreciate its growth and development and its contributions to general social progress. He can never become an interested and loyal member of his society until he is able to thrill to the stories of the hardships, successes, attempts, and failures of his forefathers, as well as to those of present-day experimenters who have benefited him directly and indirectly. Furthermore, all such knowledge is valueless unless he both recognizes and accepts his own responsibilities and makes more or less successful efforts at discharging them effectively.

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[1] TYLER, J. M., "Growth and Education," p. 193, Houghton Mifflin Company, 1907.

[2] Three valuable articles are: S. Sunfinsky, Character Building in the Literature Room, *Educational Method*, February, 1930; Literature for Character Training, by the same author, *Educational Method*, April, 1931; and Louise H. Russell, Character Education through the Teaching of Literature, *High School Teacher*, October, 1934. See also the English Expression number of the *Junior-Senior High School Clearing House*, vol. 4, no. 9, May, 1930.

In the past much of the work of the school in these fields represented a procedure of memorizing and reciting the dreary facts of wars and military conflicts, political campaigns, theoretical principles, and cold details of organization.[1] The following quotations are illustrative of available literature concerning the failure of the school to teach functional and functioning social science.

"The schools have taught, and still are teaching the insipid sort of history and civics that tend to encourage neglect of all political prerogatives and obligations belonging to the individual."[2]

"The history studies now organized for grades 5 to 12 make very slight contributions to civism or the civic virtues, and contribute not a great deal to personal culture."[3]

The "Tenth Yearbook" emphasizes the importance of the social studies in the following words:

> That implication is that a curriculum which is continuously reconstructed, which involves the cooperation of teachers, pupils, and society at large, and which faces reality with sincerity, intelligence, and courage, must center in the field of the social studies. All other elements of school curriculums of whatever value, can be related to the one general problem of how people may best live together and as individuals. It is

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[1] Osburn's study of 56,000 history examination questions, in 2,250 sets of examination papers from 1,125 cities in all parts of the country, showed that approximately two-thirds of these questions were "memory" questions; 22 per cent were devoted to "power to organize facts," 7 per cent to "judgment," 4 per cent to "cause and effect." See W. J. Osburn, "Are We Making Good at Teaching History?" Public School Publishing Company, 1926. Copeland recently pointed out that in the index of the "Charter for the Social Studies in the Schools," of the Commission on Social Studies, Charles A. Beard, Chairman (Charles Scribner's Sons, 1934), the words, "character," "conduct," "behavior," "attitudes," and "emotions" are not to be found. The main emphasis is upon "ever sharpening the mind."

[2] Buccholz, H., "Fads and Fallacies in Education," p. 123, The Macmillan Company, 1931.

[3] Snedden, D., "School Educations," p. 6, Bureau of Publications, Teachers College, Columbia University, 1930. For a factual study, see Bessie Louise Pierce, "Civic Attitudes in American School Textbooks," University of Chicago Press, 1930.

> in answer to this question that the school studies are addressed. . . . It is clear that the field of the social studies, thus broadly considered, becomes the focus of our thinking in a program of curriculum making that aims at the development of real character.[1]

The three main values of the social studies in the development of character are: (1) They portray examples worthy of imitation, (2) they provide for training in recognizing causal relationships, and (3) they offer opportunity for the development of desirable emotions. A short paragraph about each of these will indicate the possibilities.

Everyone likes to imitate his heroes and their actions and the child is no exception. All fields of social science are full of accounts of great characters, ancient and modern, in both peace and war, whose incorruptibility, heroic devotion to duty, and general contributions in spite of great odds will excite the admiration of almost any child or adult and create in them a desire to imitate these actions. It is true, of course, that there is a danger that the child, in particular, may select as his heroes those of an undesirable type, but, as Sharp points out, "The only form of imitation in which the educator has any great interest is selective; it works through its tendency to strengthen these, or to point the road to their goal."[2]

In the second place, seeing relationships of causes and effects in history, economics, civics, etc., is easier than seeing them in mathematics, literature, language, and some of the other subjects, because the former deal with human beings in nearly all of their activities. They represent "close-to-home" and hence vital material. Transfer of training is probably almost negligible in any subject, but it is more probable in those in which there are common elements. The pupil can be taught to see, running through man's activities, threads of general principles that have influenced and still influence the rise and fall of nations as well as individuals. That "Righteousness exalteth a nation but sin is a reproach to any people" can be easily taught to every child. History deals with moral problems and issues, both personal and national, and it is easy to show how great advances in political, industrial, and social life have been made through united effort. The results of baseness, selfishness, oppression, cruelty, inefficiency, ignorance, and corruption, as well as their opposites, may be easily found and pointed out in any social science course. Froude says, "History is a voice, forever sounding across the centuries the laws of right and wrong."

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[1] "Tenth Yearbook," Department of Superintendence, p. 183.

[2] SHARP, F. C., "Education for Character" p. 10, Bobbs-Merrill Company, 1927.

In the third place, the social studies offer opportunities for the development of desirable emotions. Pericles, in his Funeral Oration, makes the following statement that is just as appropriate today as it was in ancient times.

"I would have you day by day fix your eyes upon the greatness of Athens, until you have become filled with the love of her. And when you are impressed with the spectacle of her glory, reflect that this empire has been acquired by men who knew their duty and had the courage to do it."

The child can be led to develop desirable social motives and emotions through a recognition of how the various elements of his community and nation cooperate for his benefit. Love of and loyalty to a community or nation are not pure and simple ("simple" they often appear to be) emotions but somewhat rationalized feelings that are based upon an intelligent appreciation of how one's many privileges, opportunities, and conveniences were made possible only through the struggles, privations, sacrifices, and contributions of one's forefathers and his fellows; and he must perceive and accept his obligation to contribute what he is capable of to continued social progress.[1]

Mathematics.—Probably the two subjects in the curriculum in which there has been, and still is, the most illusory teaching are Latin and mathematics. The reason for this is clear—the teachers of these two subjects have yielded most grudgingly (and apparently not all of them have yielded, judging by their practice) to the assaults of modern psychology on their favorite theory of formal discipline. In any case, practically all teachers of college mathematics, and naturally many teachers of high school mathematics (fewer of the latter, of course, because of their more recent education and also because of their greater familiarity with modern educational principles, theories, methods, and materials) still cling to the belief that training in mathematical accuracy and reasoning makes desirable contributions to other activities of man.

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[1] A good article to read in this connection is J. Wayne Wrightstone, Civic Beliefs and Correlated Intellectual and Social Factors, *School Review*, vol. 42, no. 1, pp. 53–58, January, 1934. See also the two Social Studies numbers of the *Junior-Senior High School Clearing House*, vol. 4, no. 10, June, 1930, and vol. 8, no. 2, October, 1933.

There is no doubt whatever that the child should be taught to be accurate in his computations and logical in his reasoning, but there is considerable doubt that the day-to-day working of problems, many of them still absurdly unreal, without an intelligent and vigorous emphasis upon the generalization of these ideals and habits, makes for either accuracy or reasoning outside of these narrow fields.[1]

In general, mathematics offers three excellent types of possibilities for moral training. In the first place, it affords fine opportunity for the development of logical reasoning. However, its teachers have done much to prevent the full realization of this possibility because of their insistence upon a belief of automatic transfer of training. These teachers always have been, even before the demand for such training became apparent, ardent supporters of their subjects as agents for character training, because of the well-founded opinion that a properly disciplined mind would also mean a correspondingly properly disciplined individual. At the same time their failure to accept and incorporate some of the pertinent principles of modern psychology has hindered rather than helped in this program of ethical training.

In the second place, the importance of such ideals and habits as accuracy, perseverance, carefulness, honesty, discrimination, industry, and orderly procedure, can be shown more easily through mathematics than through any other course in the school's curriculum because these qualities are absolutely fundamental to success in the subject. Moreover, the extent of the development of these habits can be seen immediately in the pupils' successes and failures in computations.

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[1] Snedden lists as one of his "strong convictions" "that the algebra now taught in American high schools is a non-functional and therefore nearly valueless subject for 90 per cent of all boys and 99 per cent of all girls—and that no changes in methods or content will improve the situation." "School Educations," p. 5, Bureau of Publications, Teachers College, Columbia University, 1930.

The child should be taught to appreciate, from points of view both personal and social, the contributions mathematics has made and is making to civilization. Certainly few subjects have contributed as much to general social progress and welfare as it has. Consider for a moment the general happiness and improvement that have come through inventions and discoveries which were made possible only through mathematics; its place in science, engineering, medicine, professional and commercial pursuits, and art, particularly applied art, is unquestioned. Striking proof of its value may be readily seen by having a class attempt to plan "a day without mathematics."

However, the full possibilities of these excellent opportunities will never be completely realized until teachers of mathematics very deliberately and very intelligently capitalize them. Neumann hits the nail on the head when he states, "The special help of the mathematics instructor lies in clarifying the ideals behind the training acquired in this room."[1] The mere development of the ideals and habits of accuracy, reasoning, industry, courage, carefulness, initiative, etc., for their own sakes or for their narrow uses in mathematics represents a waste of time and effort for everyone concerned. The average pupil, as an adult, will never work a quadratic equation, prove a theorem in geometry, extract a square root, work a complicated fraction, or do any of the many other "stunts" of mathematics.[2]

There are promising beginnings in the direction of making mathematics more useful both personally and socially, by eliminating far-fetched problems that rarely or never occur in real life; by stressing those that occur most frequently; by broadening the applications to include more life situations and experiences; by intelligently attempting (not merely hoping) to develop and generalize reasoning power and thinking ability and other personal ideals and habits.[1]

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[1] Neumann, H., "Education for Moral Growth," p. 293, D. Appleton-Century Company, Inc., 1923.

[2] Two articles, appearing twenty years apart, are well worth reading in this connection: T. J. McCormack, Why Do We Study Mathematics? *Proceedings of the National Education Association*, vol. 48, pp. 505–510, 1910; and C. A. Miller, Useful Mathematics, *School and Society*, vol. 31, pp. 646–647, 1930.

Natural Science.—This field not only offers opportunities for the development of worth-while personal habits and ideals and useful social practices but also represents greater potentialities in spiritual development than any other subject. In general it has five main functions.

1. *To Teach the Child to Recognize, Develop, and Practice the Scientific Attitude.*—Actual laboratory and field work in which the pupil participates is of benefit in establishing in him the ideals and habits of open-mindedness, thoughtfulness, good judgment, concentration, accuracy, tolerance, etc., and in the elimination of guesswork, superstition, ignorance, slovenliness, and hasty or premature judgment.

2. *To Show the Child the Craftsmanship of the Universe.*—The pupil has observed a number of very interesting and striking phenomena all around him all of his life but he does not appreciate the very definite laws, principles, relationships, and order until he begins to study them directly.

3. *To Show Him the Interdependence and Relationships of the Many Elements in the World of Natural Science.*—Science should help the pupil to realize and come to accept his own responsibility in the general order of things. Of course there is a weakness in drawing an analogy between the phenomena of nature and the life of man. Moral adjustments are concerned only with choices, right and wrong, and the plant or animal probably does little choosing. Moreover, there are, in nature, many illustrations of actions and habits that would certainly be considered highly unethical if human beings practiced them. Striking relationships can be presented without undue sentimental moralizing.

4. *To Delight Him with an Understanding and Appreciation of the Many Marvelous Beauties and Wonders in His Own Immediate Environment.*—This will lift him up and bring him to a deeper appreciation of God, a Supreme Being, or call it what you will.

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[1] See a critique of the "Twenty-ninth Yearbook," National Society for the Study of Education, prepared by L. J. Brueckner and his committee, pp. 681–709, Public School Publishing Company, 1930. Also the Mathematics number of the *Junior-Senior High School Clearing House*, vol. 5, no. 6, February, 1931.

For instance, the honest individual who stands alone, out under the starry heavens, and contemplates the mysteries of the stars cannot but be vividly impressed with the vastness of the universe and made to feel a deeper reverence for its Creator. Such impressions are bound to bring the individual closer to a deeper appreciation of great spiritual values.

5. *To Show Him How Science Has Enriched His Life.*—There are many close-at-hand examples of how the knowledge of scientific principles, processes, and services has contributed to the welfare and happiness of a community, through medicine, sanitation, personal, family, and community improvements, economics, and conveniences without number. Applied science is becoming increasingly more important.

Certainly the pupil who is trained to think clearly about and really to appreciate the marvels of his natural environment will obtain not only a fund of immediately practical and usable information and a set of highly desirable personal attitudes and habits, but also lessons in morality, provided such lessons are taught him. Science has been responsible for many inventions, discoveries, devices, equipment, materials, and processes that have been, and are still being, utilized for very unsocial and immoral purposes. The pupil must be led to see beyond the mere addition of some new labor-saving device or household convenience. These important lessons will be all the more certain, complete, and useful if very definite and intelligent efforts are made to relate them to other phases, situations, events, and materials in the pupil's life.[1]

Foreign Languages.—Probably the most important contribution of the study of foreign language, in addition to those benefits that are more or less common to the conscientious study of any subject, are those that concern the development of a realization and appreciation of the contributions of other peoples. The average pupil will rarely, if ever, be called upon, outside of the classroom, to read a chapter in French, translate a passage in Spanish, or speak a sentence in German; but he will assume and mirror attitudes toward these other peoples and their affairs every day, as long as he lives.

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[1] See the Natural Science number of the *Junior-Senior High School Clearing House*, vol. 4, no. 8, April, 1930.

From a moral point of view it is just as important that he realize their contributions to the development of civilization as it is that he appreciate how the various elements of his own society or his natural environment combine to make life more complete and happy for him. An acquaintance with his foreign friends and cooperators, and an appreciation of their contributions in art, music, literature, science, etc., which play an important part in his everyday life, will help him to forget such ugly terms as "sheeney," "wop," "dago," "kike," "frog," and their uglier connotations. Such an appreciation and feeling of international and interracial good will are important, not only from the moral or ethical side, but also increasingly from the strictly commercial, industrial, and professional sides. Lasker has pointed out many opportunities and devices for stimulating friendly feelings toward other peoples.[1]

While it is barely possible that some of these moral values may come from the study of a foreign language as a "language," it is much more probable that they will come if definite provisions are made for emphasizing them.

Art.—Cultural and character-building qualities and influences have always been ascribed to the study of art. Another quotation from Neumann is appropriate.

> The relations between beauty and right living are close. Note how frequently terms of the moral vocabulary are taken from the field of aesthetics; for example, "fair," "ugly," "fine," "coarse," "beautiful." The thing of beauty testifies to the fact that there are values in life which cannot be measured in terms of material standards. Moreover, every beautiful object suggests perfect relationship. . . . Without tedious moralizing, teachers of the art studies have abundant opportunity to put forward these analogies between beauty and noble living.[2]

Art, like mathematics, literature, or civics, is not an end in itself, but a means to an end, and that end is a growing love for the beautiful and a recognition that "beauty in its truest sense is one of the highest ideals of a noble character," as Fishback puts it. Here again, as in literature, the expert offers the inexpert an opportunity to see what he sees and to feel what he feels. He thus assists the inexpert to develop a love for the beautiful and the noble. Naturally, as has been suggested before in connection with other subjects, the possibility of these moral accompaniments will be the greater if the opportunities are seen by the teacher and emphasized naturally and without moralizing, as a part of the contributions of the subject. The field of art also offers excellent opportunities for creative expression, which makes for heightened moral tone.[1]

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[1] LASKER, B., "Race Attitudes in Children," Henry Holt & Company, 1929.

[2] NEUMANN, H., "Education for Moral Growth," p. 263, D. Appleton-Century Company, Inc., 1923.

However, as was emphasized before, the study and the practice of art do not, in themselves, necessarily produce character. Some of our best-known "crooks" have been real students and connoisseurs of art. Dens of inquity are often very artistically decorated and equipped. Greece at its highest in art was at its lowest in morality. If ethical lessons through art are desired, they must be definitely planned for.[2]

Music.—The powerful influence that music, the universal language, exerts in awakening human emotions is well known. In its various forms it has been utilized for arousing, throughout the ages, just about all of the great emotions. Note, for example, how the individual is affected by military and patriotic music in war times; by hymns and religious music in his church service; by popular music numbers in his group and mass singing; by dance music at his party; and by the "hearts and flowers" type during a bit of touching movie or stage dramatics. As a result, he will fight, pray, rejoice, love, dance, and cry all the more easily because of the play of certain types of music upon his emotions. It is, apparently, possible to awaken and develop feelings ranging all the way from the basest and most primitive to the grandest and most sublime by merely rearranging the notes, tempo, accent, emphases, climaxes, and volume of music.[3]

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[1] "Art Training through Home Problems," by M. Russell and E. P. Wilson, Manual Arts Press, 1934, is a book of definite suggestions relating to the individual's environment. It can be read by pupil, teacher, or parent with immediate profit.

[2] F. C. Summer's article, The Aesthetic Approach in Character Education, *Education*, pp. 336–340, February, 1931, might well have been titled Aesthetics versus Ethics, because it emphasizes this general idea. It is well worth reading.

[3] In 1921 Thomas A. Edison, Inc., issued a pamphlet "Mood Music" in which are listed 112 graphophone records classified according to "what they will do for you."

In the second place, there is in music, as in all other subjects, an informational side that is valuable. The story of the great compositions; the lives of the composers, their obstacles and triumphs; the backgrounds out of which the works developed; the social, religious, military, political, and other effects of the compositions; and their utilization in literature, all offer material that may be capitalized for ethical benefit. Creative activity in music, just as in art, literature, shop work, or dressmaking, offers additional opportunities for developing character.[1]

Other Subjects.—In addition to the subjects discussed above there are still others, physical education, shop, home economics, commercial courses, etc., the possibilities of which, as vehicles for character education, might be similarly pointed out if space were available. However, it is hoped that enough has been presented to indicate the very fine opportunities for ethical training that any subject offers and to pave the way properly for a few definite suggestions as to the utilization of these possibilities.

SUGGESTIONS FOR TEACHING CHARACTER THROUGH THE REGULAR CURRICULUM[2]

1. Emphasize Truth.—Doubtless there always have been and perhaps there always will be some inaccuracy and misrepresentation in the school subjects, as well as a failure to describe all of those important characters, institutions, and developments that have been detrimental or beneficial to civilization. In history, for example, such misrepresentation is all the more possible when "flag-waving patriotism" is seen as the main objective of the course. In political science, economics, and sociology there are often inaccuracies, sometimes deliberately placed there by invested influences, and sometimes, too, included for the purpose of presenting "moral lessons." Nor is truth represented in the attitude, "Whatever is, is right; whatever is not, is wrong."

Truth will never be realized by emphasizing or exaggerating the errors of other peoples and nations and failing to recount their contributions. This is only another way of stating that truth will never be attained by using undue influence to convince the child that America is God's most favored country and Americans His chosen people. Two quotations are pertinent:

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[1] An excellent book, written for the average reader, on how to understand music and get more pleasure from listening to it is Sigmund Spaeth, "The Art of Enjoying Music," Whittlesey House, McGraw-Hill Book Company, Inc., 1933.

[2] See also the suggestions made in connection with the use of the direct and the indirect method, Chaps. VI and VII.

Charles E. Merriam, after a careful study of the influences for civic solidarity in eight modern countries, drew the following as one of his conclusions:

"Every system of civic education is full of the glorification of the country in question and its general or specific superiorities over all others. Glorification, as if it feared the more sober examination of an alleged advantage or traits of the particular state, area, or group."[1]

At the 1932 meeting of the Department of Superintendence a distinguished committee presented a report in which was the following statement:

> Text-books in history and other subjects used in the most of the public and private schools of the United States still reflect more or less the distortions of war-time propaganda . . . propaganda of interested groups controlling national politics. The duty of educators is clear. . . . Only enlightened public opinion, based on accurate information and full and free discussion of facts and issues, can give to our nation real and adequate security. Dissemination of vital facts with honest discussion of the issues they involve is a major responsibility of the nation's school.[2]

It occasionally happens that the teachings of science conflict with religious tenets. In literature and science sex is often soft-pedaled and misrepresented, as it almost always is in religious teachings. Some "masterpieces" of art and music are not really great in themselves but rather because of their relation to religion, and, vice versa, some really great works of art and music are not labeled as such because of their "pagan" origin or representations. Any teaching that misemphasizes, misrepresents, or incompletely presents vital truths can hardly be called ethical teaching. "Truth is truth wherever found, on Christian or on pagan ground." Frankness and freedom of inquiry and discussion without antagonizing controversy are essential instruments in the discovery of truth.

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[1] "The Making of Citizens," p. 338, University of Chicago Press, 1931.

[2] See also H. G. Wells, Most History Is Bunk; Bunk with a Purpose, *Liberty Magazine*, briefed in *The Reader's Digest*, January, 1934; and Propaganda or Education? Which? Chap. IV, in Coe, "Educating for Citizenship," Charles Scribner's Sons, 1932.

2. Stress Only Those Things That Are Really Basic.—This suggestion is, in one way, really a part of the one discussed above. The slogan, "the truth, the whole truth, and nothing but the truth," is not applicable or pertinent to the discussion above because there are always some items that are true but at the same time are relatively unimportant. Just recently, in the so-called "belittling period" that occurred between the war and the depression, there appeared a movement to "debunk"—ridicule, scoff at, and decry—our great national heroes, ideas, ideals, standards, and aspirations. Doubtless our heroes and heroines were only men and women and had their shortcomings and peculiarities, and these may be interesting to those mature enough to appreciate them; but at the same time, if debunking is done for more serious purposes than mere entertainment, or if, because of their immaturity, readers are led to overemphasize the importance of these idiosyncrasies, it is an unprofitable and dangerous procedure. Under such conditions it represents the product of cynical minds with a distorted sense of values. Heroes are not made or remembered because of their personal defects; they are loved and revered for their accomplishments. It is only logical that a proper perspective will emphasize significant contributions and overlook unimportant details, striking and interesting though they may be.[1] Similarly, in mathematics, science, civics, literature, and other subjects, the main emphasis must always be upon fundamentals and never upon relatively unimportant, even though intriguing or startling, details of either subjects, processes, or materials.

3. Continuously Relate the Distant and the Past to the Near and the Present.—History, literature, science, art, or any other school subject taught as a group of facts to be memorized and recited does not represent purposeful and functional material that is worth the time and effort necessary to learn and recite it. Both teacher and pupil must see that the main values of these subjects are to be found in the interpretation of the principles and complexities of social, economic, political, artistic, scientific, and spiritual life; in the contrasting of good and bad, of right and wrong, of desirable and undesirable; and in assisting the child, in the light of former and contemporary experience, to as complete and wholesome self-realization as is consistent with worthy personal and social standards.

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[1] For a logical and sensible reaction to "debunking," see Louise Maunsell Field, "Burying the Belittlers," *The North American Review*, October, 1933.

4. Generalize and Apply to Other Problems, Settings, and Situations.—Much of the potential good that might have resulted from the study of certain subjects, particularly mathematics and Latin, was not realized in the past because of the attitudes of the teachers of these subjects toward formal discipline. This cannot, of course, be held against these earlier teachers who taught before this theory was generally discredited. But the belief of automatic transfer of training is still held by many teachers of the present generation and for several reasons: (1) because they are ignorant of the newer theories in psychology; (2) because they are too steeped in tradition to accept these newer theories; (3) because they do not have the techniques for effecting or facilitating transfer; or (4) because it is easier for them to teach facts than it is to teach living souls. As has been pointed out previously and as will be pointed out again, a solution to some particular problem, especially if that problem is one that will rarely recur in the life of the individual, is practically valueless unless there is a concrete and sensible attempt made to broaden it to fit other settings, materials, and problems.

5. Present as Vividly as Possible.—Any subject, presented as information only—a mere recital of details, represents a dreary waste for nearly all pupils. But as a throbbing tale of a phase of human life it may not only be an important but also an interesting story. For instance, the writer has always considered his experiences with mathematics in high school and college as among the most doleful, gloomy, and worthless of his life. During the past two or three years he has been reading rather extensively in the literature portraying its history and development, its uses, and its many intriguing slants, and he has found it to be one of the most appealing of stories. If he could have made these contacts while he was actively engaged in the study of it, he would have "studied" it less and "learned" it more.

Improved teaching techniques, visual aids, and materials and equipment of a dozen different types are now available in every field. The teacher should make use of these; she certainly needs them. A close tie-up with local events, situations, and problems will also help to make a subject more attractive. Recent publications emphasizing the humanness of great characters in all fields of endeavor offer additional motivational material.

6. Provide Opportunity for Creative Activity.—The individual who creates—who visualizes a project or product, sets ideals and standards, makes plans and achieves in accordance with these, and then takes a well-deserved satisfaction and pleasure in his achievement—learns great and important lessons in ethical education because he himself is in his production. Every subject presents countless opportunities for creative activities. Formerly, this expression *creative activity* was used largely in connection with art, music, literature, shop, and similar fields. Increasingly opportunities have been provided in history and civics, through reproductions, dramatic representations, notebooks, surveys, investigations, imitative organization, recommendation, travel, trips, both actual and hypothetical, constructions, and many other types of individual and group projects in which initiative, originality, specialized ability, accuracy, thoughtfulness and similar elements are capitalized.[1]

7. Correlate the Various Subjects and Their Content.—The day of the formal subjects in their water-tight compartments is just about spent, and the day of subject matter grouped according to basic life needs is just beginning to dawn. The first step in the disintegration of the formal courses was the appearance and development of the "general" subjects, a development which came, not because of, but in spite of, the teachers in these various fields; this broke the barriers separating somewhat similar courses in the same general fields. The next step was the breaking down of the fences between these major fields and the interrelation and correlation of their content for the benefit of the pupil, personally and socially.

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[1] Naturally, there are criticisms of this approach, and these will be helpful, ultimately, in building a more substantial structure. A good article to read in this connection is George S. Counts, Dare Progressive Education Be Progressive? *Progressive Education*, vol. 9, pp. 257–263, April, 1932. W. C. Bower, "Character through Creative Experience," University of Chicago Press, 1930; M. P. Follett, "Creative Experience," Longmans, Green & Company, 1924; and Supervision and the Creative Teacher, "Fifth Yearbook," Department of Supervisors and Directors of Instruction of the National Education Association, 1932, will be found valuable by anyone interested in creative activity.

Social science that includes art, music, science, literature, mathematics, and language; art that includes social science, music, science, literature, mathematics, and language; music that includes social science, art, science, literature, mathematics, and language; science that includes social science, art, music, literature, mathematics, and foreign language; and all other similar possible combinations of these and other subjects, are just around the corner. "Passing along the noble heritage" was the main purpose of the older curriculum, while, as Rugg says, "Tolerant understanding and creative self-expression (are) the two great aims of the new education."[1]

Proof that such a beginning is not only already being contemplated but actually under way is evidenced from several different sources. The first is noted in the concrete suggestions for reorganization. For instance, Watson recently suggested a reorganization of senior high school instruction around seven main divisions—Health, Personal Relations, Vocations, Money and Goods, the Social Order, Recreation, and the Interpretation of the Universe.[2] Still other plans have been suggested which call for the substitution of the major departments of life interest for the subjects as now taught.

Other evidence of this movement is to be found in courses actually being taught, such as, for instance, Denver's eighth-grade course, "Life in the United States as Portrayed by Her Literature";[3] Detroit's "Cultural Course in Industrial Education"; New York's "Little Red School House," in which no marks are given and no awards are made; Sharp's "The Conduct of Life" course at the Wisconsin University High School; the experimental schools, courses, and projects;[4] and the inclusion of the broad social studies in the lower grades. Note, too, the trend as indicated by the titles of some of the recently published school textbooks, "Literature and Living," "Ourselves and the World," "Social Aspects of Home Making," "Nations as Neighbors," and others.[1] "Applied" subjects, particularly science, also show the movement to broaden the applications and the implications of the regular school subjects.

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[1] RUGG, H. O., and SHUMAKER, A., "The Child-Centered School," p. 9, World Book Company, 1928.

[2] See *Progressive Education*, vol. 8, pp. 303–310, April, 1931.

[3] See also HYSLUP, H. J., "How English Teachers Can Help in a Guidance Program," Virginia State Board of Education.

[4] See Rugg and Shumaker, *op. cit.*, pp. 330–334, for an excellent bibliography on experiments in curriculum making.

Still more proof of the movement to correlate school subjects is to be found in the descriptions and suggestions in professional literature, particularly the writings of Dewey, Eliot, Kilpatrick, E. D. Martin, Rugg, Bertrand Russell, E. R. Smith, Washburne, and others.

It is significant to note, too, the development of the Progressive Education Association and its journal *Progressive Education*, a quarterly publication issued from the headquarters of the association, Washington, D. C. *The New Era* is a somewhat similar journal, "an international magazine for the new education," published in London, Switzerland, Germany, and various other European and South American countries.

There may be other evidences of the movement to ignore the boundaries of the traditional subjects and to correlate their content for educational profit, but enough has been indicated to convince the most skeptical that this trend is no mere flash in the pan. The responsibility of the teacher lies in recognizing this new movement and in assisting in its development by the capitalization of available opportunities, settings, and materials for the purpose of assisting in the more complete and well-rounded education of her pupils.

8. Make Sure That the Pupil Appreciates Moral Implications but Do Not Overemphasize These.—Few or no curricular subjects have, in themselves, either moral content or ethical implications. As a matter of fact, many of the various qualities that these subjects are supposed to develop—industry, thoughtfulness, patience, accuracy, courage, attention, dependability, initiative, conscientiousness, cooperation, etc.—might be developed just as well by a curriculum composed of such "subjects" as cutting grass, shoveling cinders, digging ditches, or husking corn. But far more important than this possibility is the fact that, whenever and however learned, these qualities in themselves are valueless and may be worse than valueless if they are not utilized for proper ethical purposes. The successful burglar, murderer, forger, thief, absconder, counterfeiter, kidnaper, or other crook has an excellent array of these and similar characteristics; that is why he is successful. Many crooks are fine mathematicians, scientists, linguists, students, and scholars, as well as lovers of art and music. The pupil must appreciate that the use he makes of his talents is at least as important as the development of them.

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[1] See B. L. Pierce, "Civic Attitudes in American School Textbooks," University of Chicago Press, 1930, for an analysis of the civic emphases in nearly 400 school textbooks in the various fields.

However, although moral instruction is the main end and objective of any type of teaching and can no longer be designated as a mere hoped-for by-product, yet the fact remains that history is history, literature is literature, and mathematics is still mathematics; an undue emphasis upon moral and ethical implications will be both disconcerting and disgusting to the student. The use of such expressions as "from this story we learn" and "this tale teaches" are likely to "pull the plum out of the moral pudding," as Felix Adler expresses it. In many instances the moral lessons may be perfectly clear and an emphasis upon something that everyone recognizes will be uninteresting and valueless. Often the lesson may be felt even though not formulated. At other times it will be advisable for the teacher to point out the ethical implications; in other situations a brief summary may be desirable; in still others the pupils themselves may help to extract and solidify these influences.

9. Do Not Consider Any Curriculum, However Admirable, Permanent.—The basic principles of morality, as represented by such general qualities as kindness, thoughtfulness, sincerity, honesty, courage, and dependability, have not changed since time began, but the methods and the means through which and by which they are expressed have changed many, many times, and will continue to change as long as civilization continues to develop. Personal and social ideals, customs, and practices of all types are constantly being altered in a growing society; thus any curriculum, informational, vocational, religious, social, or ethical, or the capitalization of any such curriculum, that fails to provide for new adjustments will soon become formal, bookish, and academic and of little real value because of the impossibility of an accurate application.[1]

In concluding this chapter may we risk annoying the reader by reiterating two points: first, that the by-products of the curriculum have become their main products, and second, usually there will be no moral lessons learned if none are taught?

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[1] A recent standard book on curriculum construction is L. T. Hopkins, "Curriculum Principles and Practices," Benjamin H. Sanborn & Company, 1929. "High School Curriculum Reorganization," North Central Association of Colleges and Secondary Schools, Ann Arbor, Michigan, 1933, sets forth the standards for such reorganization. Chapter XIX is entitled Points for Future Emphasis.

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See also L. V. Koos, Selected References on Secondary School Instruction, *School Review*, vol. 42, pp. 59–64, January, 1934.

CHAPTER IX

CHARACTER EDUCATION THROUGH CLASSROOM ACTIVITIES

Character training is not to be confused with a formal class in morals. It represents the sum total of all experiences or settings in which, or through which, the individual learns. Tennyson, who said, "I am a part of all that I have met," knew psychology as well as philosophy. The pupil is a part of all that he meets, in school or out, in formal or informal situations, in bad or good environments. Everything that a teacher does for, or in the presence of, her pupils contributes directly or indirectly to their character. The teacher who pulls down a window shade to prevent the sun from shining on her own, or on a pupil's, book; who hands him courteously a book or a paper right side and top up, as he normally reads; who closes the door to lessen the influence of a disturbance in the corridor; who smiles with her pupils over some harmless bit of fun; who walks naturally and unostentatiously about the room; who keeps her desk neat and tidy; who sympathetically makes inquiry concerning some personal matter of a pupil's health, hobby, ambitions, or achievement—that teacher is helping to mold the character of her pupils, perhaps not of all of them equally, and perhaps not even of all of them. But she is most certainly exerting a beneficial influence over them. It was by no mere chance that this influence was evaluated by the "Tenth Yearbook" of the Department of Superintendence in these words, "It is obvious to all practical school people, whether they have studied this problem experimentally or only observed carefully children's reactions, that classroom procedures may contribute a large share to the character education of young people."[1] Consequently, a brief consideration of some of the more important ways of exerting this influence through the various details of classroom procedure and technique is pertinent.[1]

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[1] Character Education, "Tenth Yearbook," Department of Superintendence, p. 213.

It is not possible, in one short chapter, to cover the large field of teaching methods and procedures, several of which require an entire book or more for adequate presentation. However, a discussion of a few of the teacher's most important classroom obligations and responsibilities will serve to show their implications for moral education. These will be discussed largely from the negative side, for three good reasons: (1) because this approach is very striking; (2) because a weakness must be recognized and appreciated before improvement can be attempted; and (3) because most of the weaknesses indicated will immediately suggest, without lengthy presentation, the appropriate procedure for such improvement.[2]

THE CLASSROOM AND CHARACTER EDUCATION

Even at its best, the average classroom is a relatively unenticing and severe place. It is a rectangular and uncarpeted "cell," equipped with dull blackboards, shoddy book or magazine racks or shelves, and wastebasket, and fitted with more or less unattractive seats and desks, screwed tightly to the floor in regimental arrangement. Now add to this picture such elements as untidy teacher's and pupils' desks, cluttered-up floor, unshaded windows, blackboards covered with writing and computations of all sorts, carvings and mutilations of seats, desks, and walls, and we have a most uninviting and unfavorable setting for the development of feelings of the true and the beautiful.

How different is this setting from that of the average home with its nice furnishings and equipment, furniture, carpets, lamps, pictures, and flowers. And how different from the average church with its floor coverings, diffused lighting, attractive altar equipment, and colored windows. A careful consideration of the influence of immediate surroundings is important in any kind of education in which emotional reactions are basic. Lowth says, in this connection:

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[1] See Chap. XIV for a discussion of teacher and character education. Chapters XII and XVIII are also relevant. W. W. Charters, Character Development through Classroom Procedure, *School and Community*, October, 1930, pp. 434–438, is a good article on this topic.

[2] The entire March, 1934, number of the *Junior-Senior High School Clearing House*, entitled Classroom Procedures, can be read by any teacher with profit.

> The good, the true, and the beautiful are closely related. Beauty is uplifting. It is easier to be good among beautiful surroundings. Dirt, filth, disorder, cheap decorations, gloomy rooms, all pull life down and make honor and honesty more difficult. Parents and teachers have no right to surround young, growing children with degrading influences. Every effort should be made to assist the easily influenced child to develop normally in his aesthetic and his moral nature. If the school is made an attractive place there will be less trouble in the matter of regularity of attendance. Children will be anxious to attend a school where the physical environment pleases them and helps them to make the most of themselves. Who can overestimate the good effect of a new, up-to-date building, artistically painted and decorated and set upon a large plot of ground, where several varieties of trees and shrubs are placed in harmonious groupings and where in season are found beautiful flowers—this and a clean, well-kept building? Will not such conditions and surroundings be a distinct educational influence for all, young and old alike, in the district?[1]

Perhaps there is little that the teacher can do toward changing the shape of the room or the arrangement of the seats and desks. And she can hardly be expected to carpet the floor. But there are a few things she, with her pupils' help, can do to make her classroom a little less starkly severe. For instance, she can promote the development or addition of window boxes, flowers, and plants, a new American flag on an attractive stand, a few pictures (or at least the discarding of the usual gray, dismal pictures, too often only advertisements), evenly adjusted window shades (when not in particular use), tidily arranged desks, book racks or shelves, supply cabinet, and wastebasket. Washing the windows, cleaning the floor and the boards may not be her immediate responsibility, but in the last analysis they are, and moreover, she can help to discourage carelessness and general messiness in the use of them. Beautiful thoughts and ideals are not induced by ugly surroundings. And character is vitally concerned with beautiful thoughts and ideals.

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[1] LOWTH, F. J., "Everyday Problems of the Country Teacher," pp. 93–94, The Macmillan Company, 1927.

Lighting and Heating.—Schoolroom lighting has been greatly improved with the recognition of its importance, but in far too many schools the rooms are dark and gloomy, especially on cloudy days. The resultant strain, discomfort, and depression are conducive to irritability and similar faults which the character educator is attempting to overcome or avoid. A gloomy old classroom, at its best not very alluring, with its attendant nerve exhaustion, can hardly be expected to induce a heightened physical, spiritual, and moral tone. "Save the juice," as the author has heard more than one principal tell a teacher in turning off the lights in her room, is hardly an appropriate slogan for the real educator. Nor is a too-cold or a too-hot room a propitious setting for the development of physical or mental attention.

Seating.—In recent years there has been an increased attention to fitting the pupil with a seat and desk that are comfortable, so that he is not compelled to stoop, lean, reach, stretch, cramp, and in other ways exert unusual physical strains. Yet in spite of this widely known and accepted tendency, there are teachers who still assign large pupils to small seats and small pupils to large seats, in order "to seat them alphabetically," "to place the offenders in the front," "to avoid embarrassing younger pupils by seating them at the back," and for other reasons which may have some merit in general purpose but which have no merit when the physical happiness of the child is concerned. Curved spines, round shoulders, flat chests, and other abnormalities due to ill-fitting school seats and desks are no longer common, but at the same time there are, due to such causes, many cases of fatigue that have deleterious effects on interest and morale.

Ventilation.—Terman once stated, "Air is food as truly as bread or meat." All teachers recognize, in theory at least, the extreme importance of good ventilation. A close and stuffy classroom results in cross and irritable pupils and teacher and helps to vitiate character education or any other kind of education. Increasingly schools are being equipped with modern ventilating systems that automatically humidify and change the air. In schools not equipped with these devices careful attention, especially when the weather is inclement, must be given to this important matter. Many teachers promote the development of an organization in which the pupils themselves assume responsibility for this detail of the day's routine, thus providing education as well as air.

The better and more favorable the immediate environmental influences are, the greater are the possibility and probability of desirable character development.

PHYSICAL CONDITIONS AND CHARACTER EDUCATION

Physical Defects, Weaknesses, and Abnormalities.—The individual who is physically unhappy will be mentally, socially, and spiritually unhappy; he has no business in school. During the White House Conference it was brought out that about 22 per cent of school children need special attention to their physical well-being and that two-thirds of these are undernourished. Some of the children's weaknesses are easy to detect—headache, earache, toothache, a cold, enlarged adenoids, diseased tonsils, defective vision, etc.—but some of them are difficult to discover, frequently because the pupil himself cannot locate the trouble, and often, too, because he has a feeling of inferiority if such debility is found out. For instance, the writer once heard a teacher designate an overgrown and greatly retarded pupil as a "lame duck," whereas an examination showed him to be totally deaf in one ear and with hearing somewhat impaired in the other. This boy had been passed along by several teachers who labeled him as "a dumb one," without any one of these teachers discovering that he was more than 50 per cent deaf. Such an oversight was hardly complimentary to any teacher who had this pupil. Which of us would not be "lame ducks" if we could hear only about two-thirds of what was being said? Defective vision was formerly difficult to deal with because of the child's distaste for wearing glasses. This general condition of affairs has been greatly improved but it is still probably true, as one school physician stated recently, that "about one-third of all children are really using only one eye."[1]

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[1] In this connection Hartshorne and May state: "A child whose school work is made difficult by some physical handicap such as defective eyesight or hearing, undue lassitude, emotional disturbances, or pain is subjected to a greater temptation to cheat than the normal child, in order to compensate for his handicap in any way that presents itself." "Studies in Deceit," p. 190, The Macmillan Company, 1928.

Often there are children who, because of some physical abnormality—lisping, inarticulate speech, unusual facial or bodily deformity, lack of muscular control, grimacing, crossed eyes, or other weakness or defect, offer serious problems, not only in personal, but also in group, adjustment. The situation is bad enough when the child himself feels that he is different from the other members of the group and develops inferiority complexes and mental conflicts that militate against his schoolwork and later carry over into adult life; but it is still worse when other members of his class privately laugh at him or openly burlesque his actions. The members of the group must, without undue emphasis, be led to see that such individuals are not so fortunate as they, that they have the same rights and privileges, and that they need sympathetic assistance if they are to become happy and helpful members of the group. The wise teacher does not sentimentally sympathize with these unfortunates, or overemphasize their differences; rather she ostensibly ignores these differences and treats the pupils with the same respect that she accords any other members of her group. Actually she makes proper allowance for weaknesses or defects that would otherwise handicap the individual in his school work and activities. She strives continuously to build up and maintain his spirit and morale.[1]

Undernourishment.—Probably nearly all pupils are "undernourished" along about the middle of the morning session because breakfast, the most difficult meal of the day to plan and enjoy, is also usually light. Consequently, the pupil begins to weaken and "cave in," as one boy suggested, before noontime comes. With the younger pupils it is now customary, in many schools, to provide a light lunch, milk or other food, in order to carry them through the morning. In addition there are in all schools children who have insufficient or improper kinds of food and whose resultant lack of success in school tasks is erroneously attributed to lack of native intelligence, lack of physical control, lack of coordination, inattention, and what not.

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[1] A pertinent and interesting study of eighty stutterers is reported by Wendell Johnson, "The Influence of Stuttering on the Personality," Iowa Child Welfare Research Station, vol. 5, no. 5, 1932, State University, Iowa City. This volume contains a good discussion of personality reeducation.

Sleep.—Good sound sleep is essential to a growing child. However, a straight rule of eight or nine hours of sleep for all pupils is no more reasonable or possible than a universal rule requiring the same kinds and amounts of food or clothing. Some pupils require more sleep than others; some sleep more soundly than others. The teacher can explain the ill-effects of late hours, work, worry, and other disturbances that militate against healthful sleep, both in quantity and in quality.

Clothing.—Many a pupil has had not only physical discomfort because of inadequate or inappropriate clothing, but also serious mental conflicts and disturbances. An unfavorable comparison of her clothes with those of her schoolmates has been the cause of many a girl's dropping out of school. A frank discussion of what is proper should help to establish the ideals and observance of sensible school dress, should discourage overdressing or underdressing, and should help to stabilize the thinking of the student who is inclined to be oversensitive about this matter.

General Personal Cleanliness.—"Cleanliness Is Next to Godliness" not only because of the physical health it engenders but also because of the brightness, self-satisfaction, and consequent happiness it promotes. True, it often appears that children, particularly small children, are happiest when most dirty and unkempt. This is because of the variety afforded by the condition; no child would be satisfied to be continuously and permanently dirty. Cleanliness helps to build self-respect, and self-respect is basic to success in education or in any other pursuit.

Relaxation.—Schoolwork is hard work, owing to cramped quarters, long hours (for the child), the necessity for continued concentration, and for other reasons not inherent in the subjects or activities themselves. Consequently, frequent periods of play and recreation are provided for variety and for relaxation. Often, however, pupils are kept in because of misconduct or are allowed to remain in and continue with their schoolwork; sometimes the period is shortened or entirely abolished in order to save time, make up lost time, prepare for some test, stunt, or program, or for other illogical "reasons."

There are other weaknesses and deficiencies that must be considered by the character educator, but enough has been indicated to suggest the importance of a happy personal adjustment to school life and activity. A sympathetic discovery and analysis of lacks and handicaps of all sorts, real or imagined, together with suggestions regarding treatment of personal maladjustment, are not only desirable but absolutely essential to the development of proper attitudes and efficient work habits, without which there can be neither education nor character.[1]

SUBJECT MATTER AND CHARACTER EDUCATION

The Selection of Material.—This topic was discussed in detail in Chap. VIII and it need be mentioned only briefly here. The subject matter of the school curriculum of the new day is ceasing to be "busy work," with its implication of a maximum of occupation and a minimum of educational profit. "Art for art's sake," or "education for education's sake," is no more logical than "typewriter for typewriter's sake," or "watermelon for watermelon's sake." The materials of any course or subject are now being carefully analyzed, and evaluated in an effort to include and teach those elements that will, in all probability, be the most valuable to the individual, both as a child and as an adult. Curricular material in itself is neither sacred nor valuable; it is sacred and valuable only to the extent that it contributes directly to those who learn by, through, or because of it. The greater its functional quantity and quality, the more justifiable is the material. Certainly no intelligent teacher can subscribe to Mr. Dooley's philosophy, "It makes no difference what you teach as long as they don't like it."

Organizing Materials for Teaching Purposes.—All material must be organized before it can be presented to the learner. Much has been heard, in recent times, about the relative values of the "logical" and the "psychological" methods of the organization of subject matter. The main difference between these two "methods" is that they start at opposite ends of the educational process. The logical method begins with the material and emphasizes order, coherence, and sequence; the psychological begins with the nature of the child and stresses interests, capacities, and potentialities. With the development of modern educational psychology there has been a very decided trend away from the logical and toward the psychological method.[1]

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[1] C. B. Zachry, "Personality Adjustments of School Children," Charles Scribner's Sons, 1929, is an interesting and attractive treatise in which the teacher will find valuable suggestions for dealing with personal maladjustments.

There are strengths and weaknesses in both methods of organization. It is probably true where the logical method is followed that material somewhat uninviting to the student, because it does not take his interests and aptitudes into serious consideration, is presented. On the other hand, it is quite possible where the psychological organization is followed that material which has little semblance of unity or sequence is offered.

The real character educator is not interested in academic discussion, nor does he support any particular belief, ancient or modern, unless there appears to be logical justification for it. In this connection he is interested in utilizing the strong points of both of these approaches. He realizes that subject matter must have order, coherence, and unity so that it may be more than a mere conglomeration of miscellaneous and unrelated facts, however interesting these may be to pupils. At the same time he recognizes that children's interests, aims, ambitions, aptitudes, and possibilities are not only equally important, but that these appear, grow, disappear, and often reappear in different forms. He is not interested in forcing logical materials into the child's life without a careful consideration of that child's mental, physical, social, and spiritual capacities; nor is he interested in emphasizing only those things that are immediately appealing to the child. He is, rather, always on the alert to discover and capitalize ways and means of combining these two methods to the end that the values of both may be capitalized as fully as possible.

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[1] The "progressive education" idea has spread rapidly in the elementary schools but has, so far, made relatively little headway in the secondary schools. However, beginnings have been made which presage far-reaching results. One of the most striking, as well as one of the most recent, of such attempts is in the new Benjamin Franklin High School in New York City. It is described by H. A. Shiebler, in *The New York Times*, Sept. 2, 1934. This school was organized with no definite plans in advance as to the actual courses of study to be offered. The number and general character of the courses were determined after the interests and abilities of the 2,250 boys who attend it were surveyed and analyzed.

Use of Collateral Materials.—The present trend to "enrich" the curriculum provides the character educator with another approach to his task. Widened and deepened pupil interests, the capitalization of individual interests and abilities, the development of a critical and discriminating, but at the same time tolerant, attitude, as well as the narrower value of teaching bibliographical methods, use of the library, good form in reports, papers, and discussions, are all concerns of the educator of character; the development of these is very effectively enhanced by the use of collateral and supplementary materials.

TEACHING METHODS AND CHARACTER EDUCATION

During the past few years there has arisen a number of so-called "techniques," or methods, of presenting educational materials; these include the project method, the socialized recitation, the laboratory methods, supervised study, mastery technique, individual instruction, competent thinking, visual education, testing and measurement, and creative activity.[1] Cutting across these, somewhat horizontally, are the earlier used forms, the "drill," "appreciation," and "problem" lessons. While all of these techniques offer opportunities that are of interest to the educator of character, the limitations of space restrict discussion to only two; and these will be presented but very briefly.

The Project Method.—Whether a project is a problem or a problem is a project is a matter of distinction that need not concern us here. But what does concern us vitally is that this so-called technique provides, in a very natural and striking fashion, excellent character-education opportunities. It is purposeful; it places responsibility on the pupils rather than on the teacher; it places this responsibility on individual pupils; it capitalizes individual interests and abilities; it provides for cooperative effort; and finally, it offers a natural setting for a recognition of individual and group accomplishment. With all of these come the delight the pupil naturally has in being able to contribute something that is really his own. What better setting is there for character education?[1]

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[1] The literature on the common techniques is probably well known; certainly it is better known than that of, say, "creative education." In the following books will be found many and varied descriptions and evaluations of this phase of educational procedure: W. C. Bower, "Character through Creative Experience," University of Chicago Press, 1930; P. W. L. Cox, "Creative School Control," J. B. Lippincott Company, 1927; J. H. Denison, "The Enlargement of Personality," Charles Scribner's Sons, 1930; H. L. Miller, "Creative Learning and Teaching," Charles Scribner's Sons, 1927; O. F. Weber, "How We Become Moral," Richard G. Badger—The Gorham Press, 1930; E. Yeomans, "Shackled Youth," Little, Brown, & Company, 1921.

The Socialized Recitation.—The main emphasis in this method is upon socialization, a consolidation or organization of individual efforts and contributions, with both individual and group benefits. The football team, the dramatic cast, and the orchestra are excellent examples of this type of cooperative effort in which each individual must discharge his particular responsibility successfully or the efforts of the entire group are largely wasted. It assists in the development of such elements as a social motive, a group consciousness, cooperation, initiative, leadership, and followership. True, it may lack system and organization, become formal, stilted, and artificial, or be dominated by a few pupils, but whose fault is this? The football team, dramatic cast, or orchestra may likewise be faultily organized and conducted. So may be, and is, modern democracy. The difficulty lies not so much with the technique as with the use made of it. As long as human beings are human beings, there will be weaknesses in any method. Anyway, character education is concerned with mistakes and errors as well as with successes and accomplishments.

A teaching method that encourages the development of the elements of character should, by the very nature of the case, contribute definitely to ethical living.

THE ASSIGNMENT AND CHARACTER EDUCATION

Making the assignment is frequently designated "the lamest thing the teacher does." If she makes a poor assignment, she probably does it because (1) she fails to prepare the lesson in advance; (2) she fails to appreciate the importance of very explicit directions; (3) she fails to provide for individual differences; or (4) she fails to allow sufficient time for it. If she is "lame" at making assignments for subject-teaching purposes that are more or less clearly seen, she will certainly be all the more "lame" at making assignments for character-training objectives, because these purposes are less tangible. A brief consideration of the most common faults of the teacher's assignment will serve to show their implications for the individual interested in character building.[1]

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[1] The teacher will find much of value in Ellsworth Collings, "An Experiment with a Project Curriculum," The Macmillan Company, 1923; and also in J. A. Stevenson, "The Project Method of Teaching," The Macmillan Company, 1921. Chapter XXII, The Ethical Value of Social Projects, in Hartshorne, "Character in Human Relations," Charles Scribner's Sons, 1932, is an excellent and recent discussion of this general topic.

1. The Teacher's Directions Are Misunderstood.—Because the teacher knows the material and has been over it many, many times, it is easy for her to hurry the making of the assignment without realizing that it represents brand new material for the pupils. All of us have received from students papers that seemed to have no relation to the work we had assigned; perhaps we all have been too hasty in judging the students and too slow in judging ourselves. The pupil who misunderstands the assignment may be perfectly sure in his own mind as to what the teacher wishes and he may do it with honest and conscientious effort. When he comes to class and finds that his efforts amount to naught, he is bound to be unhappy and he may develop attitudes that are not healthy and wholesome. This is all the more probable if the teacher scolds him for his apparent stupidity.

2. The Purpose of the Assignment Is Either Not Clear or Is Not Vital.—A great weakness of all traditional schoolwork is that its direct contributions are difficult to see. The old time "busy work" is the perfect example of school tasks that are useless and profitless from the pupil's point of view. This type of formal school activity has all but disappeared, but, in reality, many of the "stunts" in the regular curricular subjects still represent examples of this earlier type of school "discipline."

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[1] A good recent article on this topic is C. W. Knudsen and C. C. Smith, The Evaluation of Assignments, *Junior-Senior High School Clearing House*, vol. 8, no. 7, pp. 394–399, March, 1934. See also G. A. Yoakam, "The Improvement of the Assignment," The Macmillan Company, 1932; and W. G. Carr and J. Waage, "The Lesson Assignment," Stanford University Press, 1931. In investigations of pupil ratings of their teachers, such as is indicated on p. 313, it is noted that the making of good assignments always ranks high in the opinions of the pupils as an indication of the teacher's effectiveness.

If the student can see no real personal value in the assignment, it can never be so vitally interesting or so well done as it might be if he could see important values for himself in it. He may prepare the assignment, to be sure, but if he does it will be for some such reason or reasons as these: (1) because he is in the habit of doing what the teacher orders done; (2) because he is "afraid" of the teacher; (3) because he likes the teacher and does not want to disappoint her; and (4) because he has confidence in the teacher's ability to relate this work to his own life. Perhaps any one of these "motives" is better than no motive at all, but certainly not one of them is a really good motive.

3. The Assignment Does Not Indicate How the Material Can Be Studied to the Best Advantage.—A traveled highway is dotted with warning signs of all sorts, calling attention to the possible dangers of curves, hills, railroad tracks, crossroads, loose gravel, unsafe bridges, one-way traffic, etc. The main purpose of these signs is to assist the motorist to drive as safely (and also as rapidly) as possible. He learns to recognize them and drives accordingly. One cannot drive 100 miles across the country at any one speed, either fast or slow. Yet this is exactly what the average student attempts to do in his "studying." He reads his lesson once or twice at exactly the same rate and imagines that he knows it, until he comes to class and is disillusioned.

The wise teacher dots the intellectual road of her pupil with signs and warnings. Parts of the lesson he can read once, some of it he will have to read twice, and some of it he must read several times and perhaps outline. The teacher has been over the road before and knows where the dangerous places are—the difficulties that others have always encountered before—and so she tries to assist him in "driving his lesson" just as safely and as rapidly as possible. She does not do the work for him any more than the signs along the road drive the motorist's car for him.

4. The Teacher Does Not Indicate How Materials May Be Most Effectively Utilized.—In chemistry, the wise teacher, before assigning laboratory work, discusses general principles and procedures, exhibits or demonstrates apparatus, warns of possible dangers, and suggests the proper use of equipment and materials. So does the teacher of shop work, home economics, or art. Why should there not be similar training for the student in other subjects—history, mathematics, or English? The average textbook is full of devices for assisting the pupil in the preparation of his lessons. But consider how infrequently these are made use of by him, and all because his teacher has not emphasized their importance or shown him how to use them. The table of contents, the most important pages in the whole book, the average pupil rarely sees; how infrequently he recognizes that paragraph headings, marginal outlines, and topic sentences are the most important things on any page; often he merely glances over the illustrations and fails to see their contributions; ordinarily he does not even look at the footnotes or the index. Why not? Because his teacher has never emphasized their importance or shown him how to use them.

5. The Assignment Requires Too Long a Time for Preparation.—Many teachers still cling to the old idea, "The idle mind is the devil's workshop," and therefore overload the pupil in order that the devil may have no house in which to work. The pupil will be quick to realize whether or not the teacher is overloading him and will be just as quick to resent this overloading and to devise schemes and plans for "beating her at her own game." He will soon learn how to slight the work or how to deceive the teacher as to how much he has really accomplished; he may even flare up in open rebellion. In any case, his interest in his own work will shrink, as well as his respect for his teacher. There is probably nothing an individual resents so quickly as unfairness, because his chief interest is in himself and his own affairs.

In summary, an assignment which is misunderstood, which represents material not vital to the pupil himself, which does not indicate just how the material can be studied to best advantage, which does not demonstrate how materials can be utilized most effectively, and which requires too long a time for preparation, will cause the pupil to develop attitudes, ideals, and practices that will vitiate his interest, enthusiasm, and potentialities, and will very certainly influence his character in directions and to extents that the character educator deplores. On the other hand, a fair, sensible, logical, reasonable, and well-presented assignment will hasten the appearance of those characteristics that the character educator is most interested in developing and maintaining.[1]

QUESTIONING AND CHARACTER EDUCATION

Much of what was suggested in the previous section on the assignment is equally applicable to questioning. The question is the most important single instrument of the doctor, the lawyer, and the teacher, but the teacher has never developed the effectiveness and the facility with this instrument that either the lawyer or the doctor has developed. Questioning has always been considered of extreme importance to the teacher as an instrument of successful instruction, but rarely has she thought of it as an equally important device for the development of character. A brief consideration of a few of the most common weaknesses in the use of questions will indicate correlative possibilities for the wrong kind of character development.

1. Inequitable Distribution of Questions to the Members of the Class.—Perhaps the teacher does not always intend to ask comparatively easy questions of her favorites or relatively difficult questions of those less favored; but such distribution does sometimes happen. Any pupil who feels that he and his friends are being discriminated against, or, if he is rather mature in his judgments, that he and his friends are favored, will immediately label his teacher unfair and unjust. Her influence on his character from that time on is not only not beneficial but detrimental.

2. Repeating or Rephrasing Questions.—The student soon learns whether or not the teacher can be "stalled off." If she can be, he "stalls her off" by having her repeat the question. During the repetition he, of course, does not listen with his mind even though he does with his eyes and his general attitude; he spends this extra time, rather, in thinking up an answer for her. Or he may "stall her off" in the hope that she will not repeat the question but rephrase it. If this is the case, he may note glints of suggestions that will help him to answer it to her satisfaction. In either case his character is being developed, but in the wrong direction.

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[1] Chapters III–IV in "Character Education," by C. E. and E. G. Germane, Silver, Burdett, & Company, 1929, relate the assignment very definitely to ethical training.

3. Asking Indefinite or Obscure Questions.—This fault is closely related to the one above. The pupil usually makes a guess at what the teacher wants. If he does not guess it right the first time, she probably rephrases it or comments on his answer in such a way that he will note indications of the proper answer. In short, he "teases out the answer," if she allows it, and perhaps takes a caustic remark if his guess misses. In any case, if his venture is incorrect he has at least eliminated one of the possibilities and so is nearer the correct answer than he was when he started.

4. Asking Leading or Suggestive Questions.—Here again the pupil does not stand on his own feet but listens and watches for clues—the form of the question, the teacher's inflections, nods, facial expressions, expressed pleasure or displeasure, etc. In short, he very deliberately attempts to please the teacher rather than to educate himself.

5. Asking "Tell Me" Questions.—The teacher who continually asks questions involving "tell me" is misdirecting the pupil's education. It is but natural and courteous that the answerer face the questioner. If the teacher always sits at her desk, it is reasonable to assume that many pupil answers will not be heard by those pupils who are seated farther back in the room. But far more important, the main emphasis is placed upon pleasing "me" rather than educating "you." Is ethical training concerned?

6. Asking Unchallenging Questions.—Growth comes only through successfully meeting challenging situations. If the questions are "cripples" which the pupil can answer easily and readily, the recitation becomes in reality a re-citation, a show that possibly delights the heart of some undiscerning visitor or supervisor who happens to drop into the room. Many so-called "thought questions" often require only memorized answers or at least stimulate only superficial judgments. Guessing at the answers is the usual pupil reaction to such questions, especially if, as was suggested above, the teacher can be "stalled off" until he gets another answer ready.

A teacher by her questions, her method of questioning, and her evaluation of answers may have many excellent opportunities for assisting in the development of desirable habits—thinking, evaluating, and expressing—as well as of emotions and attitudes that contribute to the growth of moral fiber. Conversely, the possibilities of doing exactly the opposite are just as pronounced and just as numerous. Enough has been suggested to indicate the handicap the teacher faces in her attempted development of character, when by her use of the question she may encourage deceitfulness, dishonesty, feelings of resentment over apparent unfairness, or slovenliness of thought and expression.

CLASSROOM EFFICIENCY AND CHARACTER EDUCATION

The modern business and professional man endeavors, by the arrangement of the equipment, materials, and elements of his office, store, or shop to eliminate waste motion, save time, provide for proper physical, mental, and social attitudes on the part of his employees and customers, and thus increase general efficiency. The classroom is really a store, office, or shop which must have similar arrangements for the purpose of developing effectual ideals and habits of neatness, dispatch, order, industry, respect, workmanship, promptness, pride, and other qualities with which the developer of character is vitally concerned. A few examples of misemphasis and ineffective handling of the details of classroom organization and routine will suggest some of the implications that these procedures have for the character educator.

Extreme Formality.—Some mechanization and routinization are necessary for efficiency, but an excessive emphasis upon such activities makes them the main ends rather than the instruments of the educative process. Often routine becomes merely a "show" which is as unprofitable as it is unnatural. Rules and regulations which are unusually formal, ritualistic, and ceremonial, and which are difficult for the smaller pupils to understand and observe and for the older pupils to appreciate, contribute to the development of the wrong kind of character. How uncomplimentary is Burnham's comment, "Thus to the ordinary school conventional failure is more desirable than a troublesome success."[1]

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[1] Burnham, W. H., "Success and Failure as Conditions of Mental Health," National Committee for Mental Hygiene, p. 4.

Too Much Teacher Activity.—An individual is educated only by his own actions and reactions. No one can teach anyone anything. All one can do is to provide the setting that facilitates learning. And he can easily rob the learner of educational opportunity by spending too much time in building up the situation. It is a well-known fact that the average teacher, especially the beginner, talks and does entirely too much. The relative proportion of teacher and pupil activity is usually set at two-thirds for her and one-third for him. Such overparticipation by the teacher not only cheats the pupil out of his learning possibilities but also encourages the development of a dependence upon the teacher and often leads to pure deception. The pupil soon learns that he is given credit for "paying attention," so he learns to give, apparently, his attention, while his mind is busy at woolgathering or something else.

Unhelpful Criticism.—A destructive criticism of either written or oral work without constructive suggestions leaves the pupil with a feeling of having failed and without an idea of how to proceed in order to improve. One constructive criticism of an answer or a task is worth a hundred papers or written tasks on which errors are only marked or indicated. It is true that such remedial comments take time, but, after all, education is not always a group, but often an individual, matter. Errors commonly made by several members of the class can be corrected for the group, but there will always be mistakes that must be corrected individually, time or no time.

The greater the efficiency in the handling of classroom routine, the greater will be the character values derived and developed from it.

SCHOOL DISCIPLINE AND CHARACTER EDUCATION

From time immemorial, it would appear, the term *discipline* has been linked with punishment. In the older "spare-the-rod-and-spoil-the-child" or "no-lickin' no-larnin'" day there was little else but retributive justice—the individual transgressed and the price for his offense was exacted from him. In more recent years there has come a conception of discipline as a preventive as well as a punitive measure. In this short discussion the relationship of direct and indirect control will be considered.[1]

Indirect Control.—A great deal of attention is now being centered on the control of conduct in industrial, commercial, and social, as well as educational life, through the improvement of the conditions out of which disciplinary troubles most frequently arise. Probably most misconduct can be charged to a lack of respect for traditions, conventions, personnel, and property rights. Some of this disrespect may be attributed to ignorance or to a failure to appreciate the rights of others; some of it to the influence of a dirty, squalid, ugly, and uninspiring environment; some to boredom—the lack of an interesting and engaging program; and some of it to a spirit of fun or adventure. Consequently, it is logical to assume that a program aimed at militating against fundamental vicious influences, as well as a schedule of education, should help to eliminate some of these disciplinary troubles.

The modern school is very deliberately attempting to prevent misconduct by such devices as (1) making the working conditions wholesome and pleasant; (2) utilizing material that the pupil can readily see will be of direct value to him; (3) providing for the wise and profitable use of leisure time; (4) replacing the earlier idea of the school as a house of drudgery with the later idea that it is a house of opportunity; (5) eliminating some of the more obvious opportunities for too great temptation;[2] and (6) emphasizing in nonsermonic ways through discussion, organization, placing of responsibilities, etc., the importance of mutual respect, assistance, and cooperation. In short, the school of the new day is planning the pupil's mental, physical, social, and spiritual environment so that the right is attractively and clearly shown and so that it will be easier and more natural to do the right than the wrong thing. This is constructive discipline, and this is the sum and substance of character education.[3]

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[1] An excellent practical article to read in this connection is Discipline as a Problem of the Teacher, by H. T. Mitchell (a teacher and a lawyer), *The High School Teacher*, vol. 10, pp. 136–138, May, 1934. See also R. L. Hunt, "Handbook on School Discipline," Colorado State Teachers College, 1928.

[2] See Hartshorne, May, and Shuttleworth, "The Organization of Character," p. 378, The Macmillan Company, 1930, for a brief discussion of "graduated opportunity" and "graduated temptation."

[3] W. R. Smith, "Constructive School Discipline," American Book Company, 1924, is a clear and practical discussion of this topic.

Direct Control.—Owing to the many variations in all phases of human nature, there will always be actions that it is not practicable to prevent; these must be controlled directly. Misbehavior is often classified into three groups—mischievousness, rebelliousness, and viciousness.[1]

The mischievous pupil is the one who delights in making trouble, slyly and subtly. He apparently gives close attention to his work and often appears to be about the most respectful pupil in the group. Such outward conformity is, of course, but a clever phase of his technique. He may hum, throw wads or chalk, reflect light from a mirror, and in other ways cause disturbance. Naturally, he develops considerable cunning in his mischief-making and takes an increasing delight in being able "to get away with it."

The rebellious pupil is the one who openly resists the authority of the teacher. He may obey in a sulky or stubborn mood or refuse to obey and be openly impudent, hostile, or defiant. The more successful he is in resisting the teacher, the more he develops his egotistical and recalcitrant spirit. Often, in challenging the teacher's authority he is merely testing out her qualities of leadership, as well, of course, as his own. Often he is contrary because of his dislike for school tasks in general and in particular; sometimes his behavior is caused by emotional upsets outside of school as well as within it; and at times, sad to relate, his emotional attitude is due to the provoking and challenging attitudes and actions of the teacher herself.[2]

The vicious pupil is downright bad, a liar, cheat, thief, bully, property defacer, etc. He represents the most difficult type of disciplinary problem because his depravity is so deeply rooted; he is not unsocial just for fun or adventure or to try out the teacher—he is just plain wicked. He may be vicious because of ignorance, because of some abnormalities of original nature, because of an inordinate desire to imitate his criminal heroes, or for other reasons. Often, probably, he does not realize the seriousness of his offenses. In any case, he represents a difficult problem for the character educator.

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[1] An excellent detailed bibliography dealing with the many varied child problems and disturbances will be found in K. L. Heaton, "The Character Emphasis in Education," pp. 281–402, University of Chicago Press, 1933.

[2] See Wickman, E. K., "Children's Behavior and Teachers' Attitudes," The Commonwealth Fund, 1929.

Punishment.—Formerly, nearly all punishment was punitive; it was a price paid for misdemeanor and often had little relation to the misdemeanor itself. Naturally, it was highly artificial. Whipping a pupil for being tardy, absent, clumsy, mischievous, rebellious, insulting, unruly, dishonest, unneat in his papers, or failing in his work was a favorite method of "correcting" him, but it usually did anything but that. More often it antagonized him and left him in a worse state than before. Now, more than ever, an attempt is being made to make punishment corrective, in order to rectify faults in a natural manner.

A pupil may be disorderly for a great number and a great variety of reasons, because of physical defects and weaknesses, inadequate sleep, insufficient or improper food, unsuitable clothing, ignorance, thoughtlessness, egotism, native viciousness, discouragement, emotional disturbances caused by parents and outsiders as well as by teachers and schoolmates, and for many other direct and indirect factors. It is no more logical to punish all infractions in the same manner than it would be for the physician to give all of his patients medicine from the same bottle. Remedial and constructive punishment must be based upon the causes of misconduct and not upon the acts themselves.

Nor will the same form of correction be equally applicable to and successful with all pupils. There are dangers in the use of any and all kinds of corrective measures. Corporal punishment, though generally condemned, may work wonders with one individual and so thoroughly antagonize another that he is much the worse off because of it. In a similar manner, any other type of punishment, reproof, sarcasm, ridicule, isolation, detention, appeal to other authorities, curtailment of privileges, demands for apology, threats, "saturation," suspension, even self-criticism, may succeed in one case and not in another.[1] The teacher of the new day must be a practical psychologist and psychiatrist who is able to diagnose cases of disorder, analyze the offender in order to discover what kind of treatment will be most effective for his education and development, and then apply it immediately, fairly, and vigorously enough to command his respect.[1]

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[1] Assigning the pupil extra schoolwork or detaining him after school hours is about the most foolish type of punishment imaginable because of the implication that all schoolwork is unpleasant and disciplinary in nature.

While the teacher need not be particularly delighted at the appearance of misconduct and should seek as much as possible to prevent it, yet, at the same time, she should consider such instances as real opportunities for character development, not only of the miscreant, but also of all others who are concerned directly or indirectly in the case. Standards of social conduct must be set, and a capitalization of both good and bad examples will help to develop these standards. Proper conduct is not necessarily natural; perhaps the opposite is more nearly true. In any case, a great amount of tedious educating is necessary before any individual is developed to the point where he is a socially desirable and valuable member of a group.

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[1] See PATRY, F. L., How the Teacher May Capitalize Preventive Psychiatry in Her Class, *The High School Teacher*, vol. 9, pp. 285–286, October, 1933. Also A. V. LASHLY, Who Are Delinquents?, *Junior-Senior High School Clearing House*, vol. 8, pp. 391–393, March, 1934. F. E. Bolton, "Adolescent Education," The Macmillan Company, 1931, is a good, practical, and modern treatment of this topic.

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CHAPTER X

CHARACTER EDUCATION THROUGH EXTRACURRICULAR ACTIVITIES

The whole field of extracurricular activities has developed with remarkable rapidity during the past two decades, although a recognition of its educational possibilities, as mirrored by the appearance of literature on it, is limited to one decade. A great deal of this phenomenal growth has been due to an appreciation of the fact that apparently these activities fit in so well with the newer conception of education as "doing" rather than as merely "learning about." All of the literature points out that athletics, dramatics, assembly programs, student council activities, school clubs, publications, social events, campaigns and drives of various kinds, etc., offer many natural opportunities for the promotion of such social-civic-moral ideals as courtesy, good sportsmanship, chivalry, perseverance, leadership, followership, honesty, justice, punctuality, responsibility, self-sacrifice, self-control, respect, industry, initiative, etc.[1] Although doubtless many of these claims are somewhat extravagant and perhaps unjustifiable, yet it is striking that there is so much agreement among writers upon them.

The modern way of expressing Plato's idea of the relative value of an hour's play and a year's conversation with an individual[2] is, "the test of character is a game of golf or a fishing trip." Rearranging the order somewhat, this means that such settings offer the most valuable opportunities for the development of whatever qualities or characteristics are so exhibited. Extracurricular activities represent this "game of golf or the fishing trip" setting in the school life of the child.

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[1] In Part II, Extra-curricular Activities, Chap. II, of the "Twenty-fifth Yearbook," National Society for the Study of Education, will be found an analysis of the general literature on these activities. On pp. 9–12 is presented an analysis of the values ascribed to them. Public School Publishing Company, 1926. See also E. U. Rugg, "Summary of Investigations Relating to Extra-curricular Activities," pp. 5–7, Colorado State Teachers College, 1930. Also Chap. V of the "Seventh Yearbook," Department of Classroom Teachers, 1932. In Bulletin 17, Monograph 26, 1932, are presented the findings of the National Survey of Secondary Education relating to non-athletic extracurricular activities.

[2] See p. 308.

In an address at the Indiana State Conference on Character Education held recently, A. L. Trester evaluated the opportunities of extracurricular activities in these words; "We contend that extra-curricular activities, carefully selected, well planned, efficiently directed, and adequately supervised by men and women possessing real leadership qualities, offer the best medium possible for the training of boys and girls along character lines."[1]

While, in general, there is considerable agreement among theorists and practical educators on many points, there is disagreement on others, such as, for instance, terminology: what are extracurricular activities and what are not; what are extracurricular activities and what are extraschool activities; the relative importance of activities and of various elements within these activities; philosophy and interpretation; organization and administration. After pointing out that (1) the literature is predominantly descriptive, (2) extracurricular psychology is not sufficiently defined, (3) the writings reflect an administrative point of view, and (4) the program originated out of the inherent interests of children, Rugg concludes: "Harmonizing pupil interests, as shown by the tremendous 'drives' of pupil purposes on the criteria of spending time, money, and energy on extracurricular activities, with life needs found by creating in the school in miniature the socially valuable types of situations and activities, similar to life problems, is perhaps the paramount issue in this field."[2]

Two Common Misinterpretations.—Before proceeding to a critical discussion of these activities, two important dangers of misemphasis or misinterpretation should be pointed out.[3]

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[1] TRESTER, A. L., A Practical Program for Character Education through Extra-curricular Activities, in the "Report" of the conference, p. 30. See also B. C. TIGHE, Character Education through Extra-curricular Activities, *American Education Digest*, August, 1928, pp. 537–538; and MARIE MARSH, Personality Improvement as an Extra-curricular Activity, *School Activities*, vol. 6, pp. 7–8, September, 1934.

[2] RUGG, *op. cit.*, p. 5.

[3] The many "problems" of extracurricular activities are indicated in any

1. *Identifying the "Indirect Method" with Extracurricular Activities.*—The first of these misrepresentations concerns the apparently increasing identification of the so-called indirect method of character education with extracurricular activities. To many school people these two terms appear to be more or less synonymous. It is true that many of the educational possibilities of this program are capitalized indirectly, but a belief that only such opportunities are offered through them is entirely fallacious. There are probably as many opportunities for developing desirable virtues indirectly through the curricular program and, vice versa, probably as many opportunities for developing the virtues directly through the extracurricular activities.

The real danger is that, owing to loose thinking, the entire program may be accepted wholesale and adopted without a serious and discriminating consideration of the relative merits of its various activities. Intelligent discrimination of the possibilities in extracurricular activities is just as important as a similar evaluation of these opportunities in any other field. Some activities, as will be pointed out in the following pages, probably offer comparatively few of these opportunities. The acceptance and promotion of extracurricular activities because "they represent the indirect method," or any other "method" for that matter, are ridiculous.

2. *Justifying Extracurricular Activities as Incentives.*—A second danger, and a very real one, concerns the view commonly held that extracurricular activities are justifiable largely on the basis of their values in motivating the work of the regular curriculum. Certain activities are valuable and potent as indirect educators and incentives. The boy who remains in school and succeeds in his subjects in order that he may be eligible to participate in an athletic contest, receives, no doubt, very beneficial indirect contributions from so doing. But while the desire for such

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standard book in this field. Two good summaries are to be found in the "Twenty-fifth Yearbook," *op. cit.*, pp. 12–13, and in Rugg, *op. cit.*, pp. 7–8. At the conclusion of each chapter, Fretwell, in "Extra-curricular Activities in the Secondary School," Houghton Mifflin Company, 1931, includes excellent detailed and comprehensive questions which indicate specific problems and difficulties.

eligibility is an effective influence, yet it represents an external and extraneous interest which prevents a recognition that these activities have real educative merit in themselves. Justification on this basis is illogical. It is far more reasonable to support the program because it has inherent benefits than it is to defend it because it has a desirable influence on something else.

CHARACTER-TRAINING POSSIBILITIES IN PARTICULAR ACTIVITIES

It has been easy to assume that all extracurricular activities offer excellent opportunities for character development. The program has been swallowed whole by the nondiscriminating character-education enthusiast, without a careful analysis of these activities to see just what opportunities they do and do not offer. Some of them are richer in possibilities than others; in fact, some of them offer practically no real opportunities whatever. Even within an activity some elements contribute more than others. In order to indicate how easy it is to talk loosely concerning their possibilities, and also to suggest the care with which they must be examined and evaluated, a brief discussion of five of our most important activities will be presented. In one way this picture may be somewhat discouraging to the individual who has believed that all of these activities offer unexcelled possibilities for the development of ethical character. But in another way such an examination will be encouraging for it will help to clarify our thinking concerning them, show us their weak spots and indicate how and wherein they may be strengthened, help us to eliminate, replace, or redirect those of no particular value, and thus assist in developing a program that will pay high dividends. Another benefit from such a process will be added respect for the field, its possibilities, and its workers. Those of us who love these activities should be their most severe, intelligent, and constructive critics.[1]

Student Council.—The idea of student participation in school control is not new, by any means. It was found in Plato's

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[1] A good recent article on improvement by the "dean" of the extracurricular movement, E. K. Fretwell, is Improvement of Extracurriculum Activities, *Bulletin of the Department of Secondary School Principals*, March, 1933, and republished in *Journal of the National Education Association*, vol. 22, pp. 159–160, May, 1933.

Academy, in Vittorino de Feltra's "Pleasant House," in the monitorial schools, and in the Jesuit schools, and it was recommended by such early educators as Pestalozzi, Froebel, and Rousseau. However, the motive for the establishment of this device in some of these schools was entirely different from that of the present day. In the monitorial schools, for instance, the plan was used largely for purposes of economy. Classes were very large and so student assistance was developed, with comparatively little emphasis being placed upon the education these opportunities provided.

At the present time the main emphasis of student participation is upon its values in developing those who participate in it, both electors and elected. A very definite attempt is made to provide a setting within the school which is in many respects similar to that outside it (note, for example, school "governments," "states," "cities," and "communities"), the theory being, of course, that, if a student discharges his "citizenship" responsibilities inside the school in an organization that closely resembles that in which he will be a part as an adult, then his successful induction into the latter will be facilitated because of his earlier and somewhat similar experience.

The particular purposes proposed and values claimed for this type of organization for pupil citizenship are about the same as those listed and described as outcomes of the entire program of extracurricular activities. In the comprehensive study presented in the "Twenty-fifth Yearbook" of the National Society for the Study of Education, out of 40 articles by 38 different writers, "training in some civic, social, and moral relationship was mentioned by 37, "socialization" by 23, "social cooperation" by 19, and "actual experience in group life" by 17. These, of course, merely represent different ways of saying about the same thing.[1] Vineyard and Poole, several years later, analyzed 65 magazine articles and found practically unanimous agreement upon these same general values as being the most important. These writers also collected and studied the opinions of 167 high-school executives and 200 high-school students and again found corroboration of this emphasis upon the social, civic, and moral values and objectives of student council organization and administration.[1]

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[1] "Twenty-fifth Yearbook," p. 11.

In short, the main emphasis in student council organization is not upon administrative economy, or upon "keeping up with the times," or even upon improving the school, but upon educating the pupils in natural and vital settings and situations by promoting the development of such qualities as leadership, followership, initiative, responsibility, cooperation, self-direction, socialization, and respect for law and order. It recognizes that the best way to prepare for living in an adult democracy is actually to live in a social organization that, in as many ways as possible, closely resembles that adult democracy. It also recognizes that the term *self-government* is inaccurate and unfortunate because, while students may have the best of ideals and ambitions, they lack the maturity necessary to handle their own affairs successfully. Maturity of judgment comes only with experience, and the students lack this essential experience.[2]

Definite suggestions for the initiation, promotion, and organization of a student council may be found in any good book on extracurricular activities and need not be described in detail here.[3] However, the mere mention of a few of the most basic principles may be valuable. In general, there is common agreement among the theorists and practical educators that the council should (1) be based on a school demand—student and faculty—for it; (2) be introduced gradually; (3) be comparatively simple in organization; (4) have well-defined fields of duties, functions, responsibilities, and activities; (5) represent more or less complete student participation, directly or indirectly; and (6) have sincere and enthusiastic faculty interest, sympathy, support, and supervision.

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[1] See VINEYARD, J. J., and C. F. POOLE, "Student Participation in School Government," pp. 56–60, A. S. Barnes & Company, 1930.

[2] One of the best discussions that the author has read concerning the real purposes and values of the council is W. R. Smith, Educational Bases for Student Participation in School Control, *School Activities*, February, 1934. C. B. Hartshorn, A Study of Pupil Participation in Iowa High School Government, *School and Society*, Sept. 6, 1933, presents the very interesting findings of a survey of councils in that state. An instructive account of the failure of a student council (and we do not have enough of these accounts published) will be found in Dr. Everett V. Jeter, What! No Student Council? *Junior-Senior High School Clearing House*, vol. 9, pp. 118–121, October, 1934.

[3] Probably the best treatment of the student council is to be found in E. K. Fretwell, "Extra-curricular Activities in Secondary Schools," Chaps. IV–VIII, Houghton Mifflin Company, 1931. Chapter IV contains an excellent discussion of Building Up School Spirit. An earlier, but none the less helpful source is W. R. Smith, "Constructive School Discipline," Chaps. X and XI, American Book Company, 1924.

The School Assembly.—One of the most promising developments in the entire field of extracurricular activities is that of the school assembly, the "town meeting of the school," as Fretwell calls it. The recent gradual substitution of this "assembly" for the "chapel" has come about because educators recognized the inaneness of the latter and were quick to appreciate the possibilities of the former. The development of a daily auditorium period and the position of the auditorium teacher in the platoon school, together with the disappearance of pseudo-religious formalities, announcements, and entertainment are evidences of the attempt to capitalize this opportunity for educational profit.

A perusal of the literature on the assembly will show such stated purposes and objectives as the following:[1]

1. To unify the school.
2. To educate in the common or integrating knowledges, ideals, and attitudes.
3. To motivate and supplement classroom work.
4. To widen and deepen pupil interests.
5. To inspire to worthy use of leisure.
6. To develop the aesthetic sense of the pupil.
7. To instill the commonly desired ideals and virtues.
8. To develop self-expression.
9. To emphasize correct audience habits.
10. To recognize, publicly, worth-while achievement.
11. To promote an intelligent patriotism.
12. To correlate school and community interests.

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[1] These are taken from the author's "Assembly and Auditorium Activities," pp. 5–11, The Macmillan Company, 1930. A longer and more detailed list will be found in E. K. Fretwell, *op. cit.* pp. 207–208. See also E. H. Galvin, and M. E. Walker, "Assemblies for Junior and Senior High Schools," Chap. I, Professional and Technical Press, 1929.

Most certainly these represent a promising set of opportunities for moral education. Lessons can be presented effectively in a great variety of ways; music, dramatic action, stage equipment and materials, and costuming all add to their attractiveness.

There are countless possibilities of emphasizing intriguing ethical lessons through the proper celebration of important anniversaries; the presentation of interesting and significant incidents from the lives of great inventors, discoverers, statesmen, and other leaders; the dramatization of material representing organizations, institutions, conveniences, and benefits of local and national life; the utilization of mass singing and "pep meeting" material; and the giving of desirable publicity to outstanding achievements in the school itself.[1]

Naturally, in order to capitalize properly these opportunities, one must use them logically and sensibly. The assembly is not a period for a week-day sermon, or for the presentation of mere entertainment. Its educational possibilities must be stressed. Such principles as the following will indicate a logical basis for its work. (1) Programs should have both educational and inspirational merit; (2) education, not religion, should be emphasized; (3) interesting variety should be provided; (4) all possible work of the school should be represented; (5) wide participation should be encouraged; (6) standards for programs should be set; (7) variety in methods of presentation should be utilized; and (8) the programs should be held during regularly scheduled school periods.[2]

School Clubs.—This has been called the age of clubs, and such a designation appears to fit when one considers how relatively few individuals there are in any community who do not belong to some definitely organized group. These organizations develop because they offer increased intellectual, social, spiritual, physical, recreational, commercial, political, professional, service, and other opportunities to their members. Their very rapid recent development was brought about by such factors as increased ease of communication and transportation, a general broadening of interests, increasing prosperity with shorter hours for work and longer hours for leisure, and competition with its resultant need of protection for mutual benefits. Club activities meet a real need in the lives of adults.

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[1] Some 600 programs, representing all phases of school subjects and school life, may be found in the author's "Assembly and Auditorium Activities." A great many additional program suggestions, equally suitable for presentation in either the home room or the assembly, will be found in the author's "Home Room Guidance," Chaps. XIII–XXIII, McGraw-Hill Book Company, Inc., 1934.

[2] A discussion of these and other principles of organization, administration, and presentation of the assembly schedule and program will be found in any of the four books mentioned previously. It might be well to emphasize in this connection that, while the education of the presenter or performer is desirable, yet it is easy to overemphasize this. The education of the audience is of far greater importance.

The school club, while differing in several important ways from the adult club, nevertheless occupies an equally important place in the lives of the pupils, as well as in the life of the school itself. In general, the main purposes of a school club are: (1) to capitalize for educational profit the instinct of gregariousness; (2) to widen and deepen pupil interests; (3) to supplement and enrich schoolwork; (4) to promote the ideals and habits of service; (5) to acquaint better both teacher and pupil. These objectives include such lesser, but still important, elements as teaching the pupil to accept and discharge responsibility; developing leadership, followership, initiative, etc., helping to establish and teaching respect for authority; placing group ahead of individual interest; learning the details of parliamentary organization, practice, and procedure; and learning to disagree amicably.

The school club is really a social community or group in which the pupil actually practices many of these habits that he, as an adult, will need. Hence it represents a natural and not an artificial setting for educational efforts. One of its main advantages is that it represents a type of organization not found elsewhere about the school. Classroom activities are usually centered on teacher and subject, their procedure is largely formal, and little personal disagreement or choice is permitted. In the typical athletic game more or less rigid rules and standards are set and followed. In the club there is a certain prescribed order and more or less formality but at the same time the pupil has rights and privileges; he can agree, disagree, suggest, make motions, and vote—he has the same freedom of choice and expression, subject to the ordinary restrictions, that he will have in adult society.

The organization is his own; he is the organization. Herein lies its strength as a developer of character.[1]

There are several possible weaknesses or dangers in the school club, but limited space will permit a brief consideration of only one—the most important—that no really constructive educational policy will be developed for a particular club. The high school club's imitiation of the typical college fraternity is an excellent example of good intentions gone wrong. The high school club that apes a secret society and emphasizes hand grips, Greek-letter names, signs, tokens, pins, rings, and other insignia, as well as formal ritualistic ceremony represents an empty, narrow, and socially distorted objective. That is why it has been outlawed by several states and is considered noxious by most educational authorities.[2]

In short, unless a school club contributes to the educational, social, intellectual, physical, and spiritual development of its members in ways that are consistent with the welfare of the greater organization, the school, it becomes an empty entertainment feature that does not deserve support. The educational opportunities of club life must be capitalized effectively for worthwhile ends if individual and social benefits are to accrue.[3]

School Publications.—The four main types of school publications and their particular fields of responsibilities are: (1) newspaper—news; (2) magazine—literature; (3) handbook—information; and (4) yearbook—history. Naturally, not all of these offer equal opportunities for character education but, because of their close general similarity and the necessity for a discriminating evaluation, all will be discussed briefly. In this discussion all matters of relative expense, financing, etc., will be eliminated. We are interested here only in relative merits of these activities as agents for training in ethical character.

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[1] For detailed descriptions of school clubs—objectives, organization, administration, and programs—see the author's "School Clubs," The Macmillan Company, 1929. See also the Clubs number of the *Junior-Senior Clearing House*, vol. 5, no. 7, March, 1931, for good discussions of school clubs by several different writers.

[2] Chapter XIV in J. Roemer and C. F. Allen, "Readings in Extra-curricular Activities," Johnson Publishing Company, 1929, contains five articles that indicate the dubiousness of the high school secret society and also reflect the attitude of many school administrators toward them. A most interesting, practical, and constructive article is Eli C. Foster, A Plan to Regulate High School Fraternities, *School Activities*, April and May, 1935.

[3] See Ten Tests for a School Club in Fretwell, *op. cit.*, pp. 290–292. These tests, together with two other short articles, My Ideal Club, by Joseph Roemer, and Criteria for Judging School Clubs, by C. F. Allen, are included in the Clubs number of the *Junior-Senior Clearing House.*

The basic question, which must have an intelligent and justifiable answer, is this—"For whom, in the main, are the educational benefits of this publication intended?" Three answers are at once apparent: (1) for the staff members; (2) for the adult readers of the community; (3) for the students who read it. Which of these groups is most important?

1. *Values for the Staff Members.*—Doubtless the organization, promotion, handling, and issuing of any type of school publication offer opportunities for the discovery and capitalization of talents of all kinds and assist in the development of such personal qualities as initiative, originality, responsibility, judgment, cooperation, accuracy, courage, devotion, leadership, industry, and service. Perhaps, too, in a small way such opportunities may offer limited vocational insights, experiences, and possibilities. And all of these are important.

2. *Values for Members of the Community.*—Increasingly the school administration is recognizing the extreme importance of educating the community in the accomplishments, aspirations, ambitions, and needs of its school and in educational progress in general. It realizes that community interest and support are not only logical but absolutely essential to the progress of educational ideals and practices. This, too, is important.[1]

3. *Values for the Students Who Read It.*—Recently there has come a realization that a school publication, like an assembly program, cannot be justified on the basis of its benefits to the very few who participate directly in its development, no matter how valuable this training may be. Nor can the publication be justified on its values as a device for educational propaganda in the community, important as such propaganda is. "The greatest good of the greatest number" is applicable here and

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[1] A good recent article on this phase of extracurricular activities is H. E. Chandler, School Publicity through Student Activities, *School Activities*, December, 1933. See also the author's article, The Student Newspaper and Yearbook Can "Sell" the School to the Community, *The Scholastic Editor*, vol. 14, pp. 4–5, October, 1934.

the inevitable implication is that the publication must be designed and developed for the main purpose of educating the students in the school who are not and probably never will be staff members, and who are not, and maybe never will be, adult members of the community. The two narrower objectives are valuable but are much less important than this broader purpose.

A clear picture of the difference between these objectives of the education of the staff and the education of the school may be easily seen from a comparison of the main purposes of the oldest and the newest of school publications, the magazine and the handbook. The main value of the magazine has always been to offer opportunity for those students who wish to write creatively —a sort of incentive for English composition. No one has emphasized the point that the resultant student-written "literature"—stories, essays, poems, humor, etc.—was particularly elevating or beneficial to the students who read it. The main value of the handbook is in its service to the students of the school, particularly the new students, who must, in a very short time in order to become properly assimilated, learn the school's history, traditions, songs, yells, curricular and extracurricular opportunities, and the many details of its practices, procedures, and routines. The magazine emphasizes values for the staff; the handbook stresses values for the students of the school. The same trend toward a greater emphasis upon a publication's benefits to the school and less emphasis upon its benefits to its staff may be seen in recent developments of the school newspaper.

The school newspaper offers at least as many benefits to its staff members as any of the other publications, perhaps more, because of the frequency of its issuance and the greater possibilities for variety, but it also offers far greater opportunities than any of the others, not only to the members of the school itself, but also to the members of the community. The newspaper deals with vital, not unimportant, immediate, not remote, and factual, not fictitious, material of school life. As an agent for supplying integrating knowledge, promoting worth-while causes and activities of all types, giving desirable publicity to achievements and accomplishments, teaching the student to read a newspaper intelligently, and interpreting the school to both its students and their parents, the newspaper represents an excellent vehicle for character training. It offers boundless opportunities for the development of mental and emotional attitudes that are essential to any student in any school. Every school, elementary or secondary, should have a newspaper of some type, "told," "posted," written, mimeographed, or printed.

An evaluation of these four publications on the basis of their values as agents for character education would place the newspaper far above the others; the handbook somewhat lower for new students, and far down for old students; the yearbook far down the list; and the magazine still farther down the list, at the very bottom.

Athletics.—Physical activities represent the very oldest of all educations; because, in one way, athletics are physical exhibitions and demonstrations; these are nearly as old as the race itself. It has been a long road from the early day when one killed, maimed, or injured one's opponent in any manner, fair or foul, to the present when strict rules, enforced by unbiased officials, govern a competition and when the ideals of good character are proposed as the main objectives of such activity.

Just what opportunities do athletics offer for character training? All of us are familiar with the usual answers to this question: games and sports develop the participant physically, mentally, socially, and emotionally; release his pent-up energy; develop particular abilities and interests; teach him cooperation leadership, self-control, good sportsmanship, etc.; and, in the case of interscholastic competition help to develop school loyalty, spirit, and morale. A well-known leader in this field, Jesse Feiry Williams, evaluates them in these words; "Of all the activities of the school curriculum, none is as rich with educational outcomes as the play, games, sports, and athletics of physical education."[1]

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[1] WILLIAMS, J. F., and W. L. HUGHES, "Athletics in Education," p. 36, W. B. Saunders Company, 1930. See also C. R. GRIFFITH, Character through Physical Education, *Chicago Schools Journal*, January, 1931, pp. 217–219; M. M. HUSSEY, Character Education in Athletics, *American Physical Education Review*, November, 1928, pp. 578–580; and L. F. DAVIS, Character Training through Physical Education and Competitive Athletics, *High School Teacher*, vol. 10, pp. 251 *ff.*, October, 1934.

On the other hand Hackenberg, Yeich, and Weisenfluh, after a study to discover whether there were differences between high school athletes and nonathletes in the traits of honesty, citizenship, obedience, and sportsmanship, conclude, "So that, all in all, this trio of experiments suggests the mere possibility that athletics may be made to contribute slightly to the development of character traits. But it also suggests that the contribution is much smaller than it is often alleged to be."[1] While this investigation was somewhat limited in scope and consequently its findings cannot be accepted as complete and final proof, yet it is significant that the differences between these two groups of athletes and nonathletes were so small. We need more extensive studies along this same line before we can agree with either the optimist or the pessimist concerning the character-education values of these activities.

In general, the elements of the picture of interscholastic competition—limited and highly specialized participation; winning at almost any price; lionizing of athletic heroes; unwise schedules; displays of "school spirit"; "athletic scholarships" (what a terrible misnomer! why not "footballships," or "basketballships," or "athleticships"?); burned-out athletes; "athletic aristocracy"; expensiveness in time, energy, and money; unsocial feelings; the chronic "rooter"; coaches' "ghost playing"; attendant gambling, etc.[2]—surely these elements compose a picture that as a setting for character education is dismal, gray, and discouraging indeed.[3] We need some straight thinking and acting; and, while it takes a brave soul to think, it takes a still braver one to act with general public opinion against him. High school athletics are not so corrupt as college athletics, nor are their disadvantages so pronounced, but there is plenty of room for improvement in the secondary school.[1] A few suggestions may indicate some of the disadvantages that must be eliminated before athletics can ever become as effective an agent for ethical training as the typical coach or enthusiast would have us believe.

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[1] The Penn State Experiments in Character Education, *Journal of Educational Sociology*, vol. 7, no. 4, p. 268, December, 1933.

[2] "Grid Becomes the National Sport Gamble" was the headline that appeared in many newspapers, Nov. 9, 1934, over the United Press article listing in detail the betting odds of such well-known betting commissioners as Jack Doyle and Robert Darnell. It was estimated that $1,000,000,000 would change hands during the football season.

[3] A somewhat detailed view of athletic abuses in one state may be found in G. H. Marshall, The Status of High Schools in Kansas, *School Review*, vol. 35, pp. 113–120, February, 1927. See also, in this connection, A Difference in Viewpoint, an article which reflects the experiences of both superintendent and coach, by R. S. Peterson, *The American School Board Journal*, vol. 71, pp. 43–44, September, 1925. A very constructive article is E. H. Wilds, Improving the Inter-school Contest Program, *School Activities*, October and November, 1934.

In the first place accuracy and discrimination in definition and terminology are essential to clear thinking in this or in any other connection. *Athletics* to most individuals is synonymous with *interscholastic athletics* and, judging by the emphasis upon the latter, perhaps such an interpretation is but natural. However, the term *athletics* should be understood as a much broader term including organized intramural, as well as interscholastic, competitions of all kinds. Much of the typical "physical education" is, of course, really "athletics" strictly interpreted. This confusion of terms may appear to be of insignificant moment; really, it is of great and genuine importance. A short discussion of the differences between intramural and interscholastic competition may help to prove the significance of this distinction.[2]

The greatest difference between intramural and interscholastic competition is not in the games or the events themselves but in the purposes for which they are staged and played. In intramural competition the main end is the education of the participants, and a very small and incidental aim is entertaining the

[1] A vigorous defense of intercollegiate athletics, by Robert C. Zupke, Intercollegiate Athletics in Its Relation to a Program of Health and Physical Education, will be found in *Proceedings of the National Education Association*, vol. 69, pp. 746–753, 1931.

[2] E. M. Draper, and C. M. Smith, "Intramural Athletics and Play Days," A. S. Barnes & Company, 1930, presents the general philosophy of this program and offers many suggestions for organization, development, and administration. This volume also includes a very complete and comprehensive bibliography. See also E. D. Mitchell, "Intra-mural Athletics," A. S. Barnes & Company, 1925. R. E. Lindwall, Intramural Trends in the Junior and Senior High School, *School Activities*, May, 1934, is a very recent article that is well worth reading. See also "Intramural and Interscholastic Athletics," Bulletin 17, Monograph 27, 1932, National Survey of Secondary Education, Office of Education, Washington, D. C.

spectators or winning the game. In interscholastic competition exactly the reverse is true—the main end is entertaining the spectators or winning the game and the minor incidental aim is the education of the participants. Which objective is more important from an educational point of view—delighting the spectators or educating the participants?

A second significant difference between these two types of competition has to do with participation. In interscholastic competition the usually suggested benefits to the players are limited for obvious reasons: (1) too few students participate; (2) those who do participate and receive these benefits are usually those who do not need them; and (3) those who need these proposed benefits most usually do not get them. In intramural competition the opposite is largely true: many more participate, and those who could never "make" an interscholastic team have opportunity to play with those of the same general level of skill and ability. Hence there is a great probability that the benefits will accrue to those who need them most.[1]

A basic consideration in any interscholastic competition is the necessity for winning. It is but natural for an individual or a team to want to win; a game between two individuals or teams that are not striving to win would be ridiculous. But one in which all other values are submerged by this desire to win is just as ridiculous. Winning has always been considered desirable, but now it is not only desirable but absolutely necessary, for financial reasons. An athletic schedule requires the expenditure of a considerable sum of money for material and equipment, officials, travel, and a hundred other items. People do not pay to see a losing team; therefore the school has to produce a winner in order to attract spectators so that the schedule can be financed. This procedure is all the more vicious when the financial returns of some particularly profitable schedule, say football or basketball, are necessary for the support of other

[1] The main reasons why collegiate intramural athletics have been somewhat slow to develop are suggested in "American College Athletics," pp. 84–86, The Carnegie Foundation for the Advancement of Teaching, Bulletin 23, 1929. Two other publications of this organization are well worth reading: "Games and Sports in British Schools and Universities," Bulletin 18, 1927, and "The Literature of American School and College Athletics," Bulletin 24, 1929.

activities or causes—track, school yearbook, trip to the Capital, new bleachers, banquet for the team, shrubbery for the school property, or a student-loan fund.

It will be a great day for education in general and for extracurricular activities in particular when communities and schools realize that admission fees to athletic contests (and all other public "shows"—dramatic, music, forensic, etc.) are entirely illogical because of the resultant emphasis placed upon delighting the spectators rather than upon educating the participants.[1] If a football or a basketball game is educational in general purpose and possibilities, then there is no more logic in charging a parent or adult an admission fee to it than there is in charging an admission fee to visit a class in English, algebra, or Latin. All such fees are probably illegal anyway. Once the board pays the entire bill, as it most certainly should, and abolishes all admission fees, the game will be back where it started, as a friendly, noncommercialized, properly emphasized recreational sport.[2] Until that is done, interscholastic competition will continue to be merely a spectacle with relatively little educational value. That there is some thinking in this direction is shown by the following quotation from the National Survey of Education:[3]

"There is a growing feeling that the educational value of interscholastic contests in certain sports should be established or disestablished and a subsidy by the board of education given to the sports shown to be beneficial, in case a nominal charge for admission to contests throughout the playing season has failed to meet expenses."

Some worth-while steps have been taken in interscholastic relations toward the development of a character-education program of real merit; these include the establishing and enforcing of eligibility requirements; the development of multi-team competition; and the abolition of part-time coaches, training camps, intrinsically valuable awards and gifts, extended tournaments, and long and expensive trips. Such steps have helped to eliminate some of the gray from the picture; but there is plenty of it left.

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[1] A smaller football, newer rules, and trickier plays were used in the 1934 season. Were these introduced for the purpose of affording greater educational benefits for the players or for the purpose of making a more spectacular game and thus attracting larger crowds? One guess only! See J. B. Nash, "Spectatoritis," Dodd, Mead & Company, Inc., 1932.

[2] See ROGERS, F. R., Returning the Game to the Original Owners, *Athletic Journal*, June, 1928.

[3] Bulletin 17, monograph 1, 1932, p. 224.

One of the most illuminating documents on the athletic situation is the Report of the Committee on Athletics of the North Central Association of Colleges and Secondary Schools which presents the results of an investigation of the opinions of the administrators of member schools.[1] Inquiry forms were sent to 2,329 schools and replies were received from 1,751 of these. More than 1,500 of these administrators reported that they were attempting through their interscholastic program to contribute to health, leisure-time pursuits, citizenship, and character of their students. Although, in general, there was agreement upon such items as "exploiting athletes for the glory of the town, school, and coach," providing "sports which may carry over into later life," "extending opportunities for participation," "developing intra-mural contests," etc., yet it is striking that a considerable number of the administrators found these and similar items "invalid" or "impracticable," or opposed them. Apparently, there is still some room for the education of school executives as well as of community members.[2]

The general trend in attitude toward the larger championship tournaments is indicated by the fact that the National Federation of High School Athletic Associations in 1929 voted to instruct its members "to refuse to sanction any inter-state basket-ball tournaments for high school teams." In 1931, the North Central Association recommended for incorporation into its standards, policies, and regulations, "No member school shall participate in any national or inter-state athletic tournament after September 1, 1931." Concerning state championships Jesse Feiry Williams stated recently, "State athletic championships are unsound educationally because they provide nothing as containing worth while experience. . . . (They) are unsound because they are not physically wholesome."[1]

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[1] Published by the Association, 1931.

[2] Although, in general, school authorities are opposed to interscholastic football in junior high schools, yet there has been pressure in many communities for the establishment of this form of activity. Two good articles are Vincent Geiger, Football in Junior High School, *Junior-Senior High School Clearing House*, November, 1934; and Katherine Moran and Carl Sears, Junior High School Football "On the Spot," *School Executives Magazine*, November, 1934.

All of these improvements are encouraging. However, there are still others that must be made before interscholastic competition can be recognized as a relatively profitable character educator. A few of these are: educating the school and community as to the real place and value of athletics; abolishing championships and admission fees; discouraging the feeling that all is gained when the game is won and that all is lost when it is not; building a sensible pyramid of physical education, making the greater proportion of contests intramural, with interscholastic competition as merely the apex—the "public show"; grading and capitalizing abilities so that all may participate, especially those who need the benefits most. In summary, the educational, and not the spectacle, values of interscholastic athletics must be emphasized and provided for if character is to be developed through them.[2]

SUGGESTIONS FOR IMPROVING THE CHARACTER-EDUCATION POSSIBILITIES OF ACTIVITIES

1. Define Objectives in Terms of Ethical Training.—Each extracurricular activity, like each curricular subject, offers, because of its very nature, peculiar possibilities for education. The educational objectives of a club are not those of an assembly program, student council, or athletic team. Somewhat similar broad and general objectives underlie all activities but, at the same time, each has specific contributions to make. Furthermore, within each activity there are important variations in character-education possibilities. An assembly program may be interesting without being particularly educative; a party may be an attractive social event with few ethical benefits; and a club program may add to knowledge without strengthening moral fiber. An activity without justifiable objectives—mere activity, entertainment, or "busy work"—is worthless; the more justifiable the objectives of activity become, the greater are its possibilities for usefulness. Consequently, the character educator must analyze each activity and evaluate each definite possibility before he can utilize these intelligently for specific moral education.

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[1] Williams, J. F., Are State Championships Educationally Sound? *The American Physical Education Review*, vol. 34, pp. 132–133, February, 1929. Many of the points mentioned apply equally well to county and district championships. "The Future of Interscholastic Athletics," by this same author, Bureau of Publications, Teachers College, Columbia University, 1929, is a longer treatise, interesting, definite, and valuable. Chapters II to V are devoted to the subject of Championships. The other side of the picture may be seen in R. B. Henderson, The Value of a State Championship in High School Football, *Athletic Journal*, vol. 7, pp. 36–40, November, 1926.

[2] A good practical article on improvement is H. R. Townsend, Our High School Athletics—How They May Be Improved, *American Physical Education Review*, vol. 32, pp. 26–31, January, 1927. See also E. J. Schulte, A Suggested Cure for the Over-emphasis of Athletics, *Athletic Journal*, vol. 7, pp. 13–14, June, 1927; and the Athletics number of the *Junior-Senior High School Clearing House*, vol. 5, no. 3, November, 1930.

2. Definitely Recognize and Generalize Character-education Opportunities.—This principle is closely related to that discussed above. There are, fundamentally, at least nearly as many opportunities in extracurricular activities for the development of wrong or undesirable ideals and habits as there are for the development of worthy qualities.[1] The athletic, debating, dramatic, or musical hero who develops a "swelled head" and becomes arrogant; the council president or newspaper editor who has a bad case of dictatorial egotism; the traffic officer who assumes unassigned authority or takes unwarranted privileges himself; or the athlete who "gets away with" an infraction of the rules—all these are developing character, but in the wrong direction. The classic example is the story of the boys who worked hard, played fair, exhibited good sportsmanship, won their game, and then celebrated by robbing the fruit stand. Automatic transfer of training is no more logical in extracurricular than it is in curricular activities. A proper sense of direction and an intelligent generalization are fundamentals in any type of education.

3. Consider Extracurricular Activities as Educational Opportunities and Not as Advertising and Financial Schemes.—One of the biggest reasons why these activities are still considered of less value than those of the regular curriculum is to be found, both directly and indirectly, in the cheap and undignified methods used for financing them. Typical dramatic productions—farces, operettas, etc.—athletic games and contests, and other "shows" designed for the public have "cheap" appeals. They must be of inferior quality in order to be able to compete with the typical amusement attractions of the average community; they must tickle the average not-too-smart spectator in order to attract him and bring in revenue for the support of this activity and others. So the main end must necessarily be financial instead of educational. The best single thing that could possibly happen to improve these activities would be the abolition of admission fees of all sorts. As was pointed out above, such fees are not only illogical but probably illegal as well. The community, through its board of education should pay the expenses for extracurricular activities in exactly the same way as it pays the expenses for curricular activities.

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[1] In many a school's "rat-killing" campaign, for instance, the same rat has been "killed" not once, but several times.

4. Do Not Allow the Development of "Stars" to Become the Main End of Any Activity.—The major objective of an activity is not the development of that activity or even of the pupil's ability or skill in it; it is the all-round development of the participant through it. One pupil is worth more than all of the school's curricular and extracurricular activities put together. But with the necessity of staging a "show" that delights the public, the organization must develop and use "stars" who will "best represent it." This principle is condemned in athletics but rarely in music or dramatics, student council, publications, or other activities where it is just as illogical and vicious. The typical musical contest has the same undesirable element. Pupil choruses, orchestras, and bands often practice for a whole year on one or two selections for a competition, instead of gaining a wider acquaintanceship with and facility in other compositions, practice in reading music, etc. The benefits of this education in music are exceedingly limited for all concerned.

Such a practice is equally undesirable in any competition, curricular or extracurricular. For five years the author was chairman of a committee that organized, promoted, and administered one of the largest of these academic contests in the country, in the fifth year of which it enrolled some 1,400 contestants. Just about every evil there is in interscholastic athletic competition cropped out: an overemphasis upon the development of "stars" in algebra, Latin, history, English, etc., with a resultant neglect of the other students in these classes; excusing the contestants from regular work in order to prepare them for the contest; sending them to summer school; giving them special courses and coaching; obtaining, by various means, the questions used in previous contests and centering attention on these; developing unsocial feelings; entering ineligibles; seeking, and often finding, ways of violating the rules; using undue pressure on officials and judges; and other undesirable and thoroughly unjustifiable practices and procedures. It was the general opinion of the committee, at the end of the fifth year, that, while such a contest had some few admirable features, it was, in general, more detrimental than beneficial.

5. Develop Activities Only in Response to Felt Needs.—An activity that is initiated and fostered because other schools have it, because it looks good in school publicity, because of the interest and enthusiasm of some personally attractive teacher, or for similar reasons, will contribute little, directly or indirectly, to any participant. The main reason for the failure of so many student councils is to be found in the attempt to introduce completely and suddenly a plan that is working, or has worked, elsewhere. The school administration gets the idea, copies a constitution and form of organization from some other school or from some book on extracurricular activities and then hands it over bodily to the school. Naturally, it does not work because that school is not prepared for it. So another failure is recorded and another group of singers of the old song, "It's all right in theory, but it won't work in practice," is added to the already large chorus. Developing a felt need is the first step in the direction of any successful organization or institution. Such a preparation may take months or even semesters before the activity is really desired by those most concerned. Any activity that does not come in response to a desire for it has few or no character-education possibilities.

6. Restrict Participation Most Carefully.—There are several types of such limitations, only two of which can be discussed here. In the first place, it is reasonable that no student be allowed to overparticipate. In any school there are those students who possess a wide range of abilities, and it is easy for these to find themselves holding more positions than is justifiable. A limitation upon an individual's participation is as logical in extracurricular activities as it is in curricular.

Another type of restriction is less reasonable. Limiting membership in clubs and organizations to those students who have satisfactory scholastic records is no more logical than limiting opportunities for taking curricular subjects to those who have good records in extracurricular activities. The one evident exception to this is, of course, interscholastic athletic competition. In the interest of fairness, such limitation should probably be broadened to include participation in any public performance or exhibition.[1] If the student who is ineligible for basketball because of academic difficulties is not allowed to represent his school publicly, there is no more reason for allowing him to represent his school in a play, concert, debate, or other public performance.[2]

Furthermore, many students underparticipate and these will need encouragement. One of the conclusions of the investigation of the National Society for the Study of Education was (as stated in the *Research Bulletin of the National Education Association*, vol. 12, no. 3, p. 110, May, 1924): "These results suggest that whatever the character values of out-of-class activities may be, some students do not participate enough to obtain these values, while others dissipate their energies over so many activities that undesirable tendencies are likely to result." One of the purposes of a plan of limitation is to increase the number of opportunities in the interest of wider participation.[1]

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[1] In C. E. Ragsdale, "Modern Psychologies and Education," Chap. XIII, The Macmillan Company, 1932, will be found an excellent discussion of the relation of scholastic excellence to participation in extracurricular activities.

[2] Two studies showing the extent of participation may be found in Chaps. VI and VII of the "Twenty-fifth Yearbook," National Society for the Study of Education. See also K. L. Heaton, "The Character Emphasis in Education," pp. 243–246, University of Chicago Press, 1933. The theory of limitation and suggested plans are to be found in almost any general book on extracurricular activities. E. D. Johnston's doctoral dissertation, rewritten for publication, "Point Systems and Awards," A. S. Barnes & Company, 1930, contains probably the most complete discussion of this topic. See also the reference to Carol Chen Shu-Kuei, "Honors and Awards in American High Schools," p. 293.

7. Eliminate Useless Offices and Officers.—Extracurricular activities have often suffered because of the zeal of sponsors and promoters for widening the possibilities for direct participation, and, as a result, there have been positions established in student organizations which were not necessary. In fact, in almost any organization there are traditional offices and officers that contribute nothing whatever and hence exist in name only. An office with no important duties hardly offers either a respectable or an educational opportunity to any student. The job first, and then the officer, is a far more logical procedure.

8. Make Attempts to Measure Results.—The literature of extracurricular activities has been, so far, largely descriptive, but it must become increasingly evaluative. Such evaluation is no longer merely desirable, it is imperative. Because of our lack of objective standards, the measurement of improvement and progress in personal elements is admittedly more difficult than evaluation of ability to do certain classroom tasks. However, it is only reasonable that, if improvement is made, it should be measurable. We do not now have the devices by which this can be done, but these will be developed; and the sooner attempts at evaluation are made the sooner will come reputable measuring instruments.[2]

9. Be Sympathetic with the Mistakes of Youth.—If the individual has no possibility of making errors, he has no opportunities for developing character. If character grows only out of conscious choices and there are possibilities of these choices being wrong, unworthy, or bad, then there is a correlative certainty that the students will make some mistakes. One of the beauties of extracurricular activities is that they are less rigidly controlled than the strictly regulated procedures of the curricular activities. This freedom should mean more character-education possibilities.

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[1] An excellent recent article on this general topic is Edgar G. Johnston, Democratizing the Extracurricular Program, *Junior-Senior High School Clearing House*, vol. 7, pp. 86–91, October, 1932.

[2] Two good chapters to read in this connection are Koos, Evaluating Extra-curricular Activities, Chap. XX, in the "Twenty-fifth Yearbook;" and Rugg, *op. cit.*, Chap. XX, Proposed Evaluation of Extra-curricular Activities. In fact, this entire volume is, in one way, evaluative.

It is easy for the average teacher or adult to be unsympathetic with the mistakes of young people and to become too critical of, and caustic about, their failures. An overcritical, fault-finding attitude will discourage the participant. And preventing these mistakes by "ghosting" for the pupil only robs him of an educative opportunity. Both of these, discouraging criticism and "ghosting," reveal in those who indulge in them a failure to appreciate the most basic principle of character training—freedom of choice.

10. Do Not Expect Too Much.—As has been suggested before, if democracy in America can still be labeled by a competent critic a "great experiment," after a century and a half, we should certainly be optimistic if we expect to democratize a school within a few months. Education of any type is an exceedingly slow process, and an anticipation of immediately visible results will lead to discouragement if these results are not at once apparent. Responsibility must be slowly and gradually placed if it is to be successfully assumed.

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See also "The Extra-curricular Library" consisting of twenty small volumes under the editorship of H D. Meyer, and published by A. S. Barnes & Company. The files and current numbers of *School Activities*, published at Topeka, Kansas, will be found valuable, as will also the Student Life number of the *Junior-Senior High School Clearing House*, vol. 4, No. 5, January, 1930.

CHAPTER XI

CHARACTER EDUCATION THROUGH THE HOME ROOM

There are three periods in the history of the pupil-teacher contact in American schools (the importance of which is set forth in Chap. XIV): (1) the early period of close contact; (2) the middle period of "lost relationship," and (3) the recent "home room era," in which a very serious attempt is made to return to the ideals and practices of the first period. A short discussion of these three periods is pertinent to the theme of this chapter.

In the earlier day of the little one-room school the pupil-teacher contact was very close. The reasons are obvious; the schoolmaster was a most important individual in community life and affairs—he was a stalwart pillar in the church, a fully accepted citizen of the community, a leader at the "sociables," spelling bees, singing schools, and many other activities that centered around school folks and school property; his pupils were few; and he "boarded around" with the various families. Communities were small; community life was simple; consequently, everyone knew everyone else and relationships between individuals were close and intimate.

As the community grew in size and activities increased in number and complexity, the little school was replaced by a multi-room building; the few curricular and extracurricular offerings became many; simple organization and administration became complex; and the single teacher with his limited education, few techniques, and no material and equipment was replaced by many instructors, more highly trained, with varied techniques, and with ample equipment and material. The earlier teacher, with his active participation in the education, religious, recreational, and social life of the community, gave way to the later instructor who had few interests in these activities. As a direct result, this newer teacher was not really "accepted" into the community as his earlier prototype was. In this newer and larger school, with its emphasis upon business-like efficiency, the teacher and the pupil drifted apart, and for many years there existed (and sad to relate, still exists in many schools today) the period of "lost pupil-teacher relationship."

Into this new school came the "report room," a plan in which, for purposes of administrative expediency, the pupil was assigned to a room to which he reported at the beginning of the session and from which he was dismissed at the end of it. Here he left his wraps, lunch, extra equipment, and other materials. Here were handled the many details of routine. It was, in reality, the pupil's "report room." In the lower grades of the elementary school where the curriculum was comparatively simple and universally required, the classes were merely divided by the number of rooms and teachers available and one group was assigned to each. In the upper grades, where differentiation of curricular material and specialization of teaching became more pronounced, the students were grouped and assigned to a teacher who might, or might not, have them in some of her regular classes. Then came "sectioning" with additional complications. But the room remained merely a "report room."

With the appearance and development of the guidance movement, and owing largely to its influence, there came a recognition that this "report room" setting offered excellent opportunities for guidance and many schools began to set aside one period a week for this purpose. At first this period was considered largely as a "personal interviewing" possibility, with some little attention being given to the utilization of guidance information and knowledge. Later there appeared definitely organized classes in occupational information and the home room branched off in the direction of personal, social, and citizenship guidance. The modern home room with its emphasis upon the education of the individual pupils in their social, civic, moral, and personal relationships, as well as upon their guidance and training in educational and vocational interests, now devotes attention to just about all phases of the pupils' lives and activities. Incidentally, with the recognition of its many guidance possibilities is coming a decentralization of organized guidance in the direction of the home room, with the home room sponsor looking after many of the details that were formerly handled through the central guidance office.

It will be easily appreciated from this brief account of the development of this modern educational device, and it will be seen more clearly as detailed phases of it are discussed in this chapter, that the home room and the classroom are far apart in general objectives, materials, and methods. In the classroom the main objective is (although most teachers would deny it) the passing along of subject matter; in the home room the main objective is the personal improvement of boys and girls, especially in their day-to-day living. In the classroom the material is the subject matter; in the home room it is the pupils themselves. In the classroom the method is formal and artificial; in the home room it is informal and natural. This is true, generally speaking, but not altogether, for many classrooms make use of the informal techniques of the home room and, vice versa, many home rooms make use of classroom techniques. But, in general, the distinction holds.

That these home room opportunities have not been recognized and capitalized so much as they might have been can be seen from such practices as excusing pupils from the home room period for other duties or activities; allowing the home room period to be used as a study period, or as a recreational period with games, reading, and other devices too much out of keeping with the main objective of the plan; considering it a "report room" for handling administrative routine expediently; etc. This confusion is also reflected in the names by which the home room is designated, such as, for instance, "section room," "session room," "regular room," "school life room," "roll room," "register room," "book room," and "discipline and citizenship room."

This home room plan is new, and naturally some schools, administrators, and teachers, as well as pupils, have a more logical and more sane realization of its purposes, principles, organization, and administration than others. Its recency may be proved if the reader attempts to find references to it in the professional literature of fifteen or twenty years ago.

However, in spite of disappointing failures (and these are to be expected in any pioneering work), wonderful progress has been made in the direction of capitalizing this device for educational purposes and still greater promise lies just ahead. The next ten or fifteen years will see greater developments in the home room than in any other field of education, bar none. And all of this progress is in the direction of regaining and recapitalizing the old-time pupil-teacher contact out of which vital educations came so naturally and so easily.[1]

Does not such a natural setting, in which the pupil himself, rather than his subjects, is the center of attention, offer excellent opportunities for the work of the character educator? The main purpose of this chapter is to indicate some of the more important elements of home room organization and activity and their implications as potential situations for effective ethical training. These settings will be presented in connection with three main topics: (1) internal organization of the home room; (2) the home room program; and (3) home room activities and relationships. In addition, several pages of suggestions for the improvement of these opportunities will be offered.[2]

INTERNAL ORGANIZATION OF THE HOME ROOM

The home room is not a teacher-dominated class called by a more attractive name, but a miniature democracy in which the members are gradually led, by the sponsor's sympathetic cooperation and assistance, to assume a large share of responsibility for its interests and activities.[3] Nor is the development of smooth-running machinery, desirable as it may be, a main objective.

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[1] For an account of a survey of the organization and activities of the home room in one state, see Thomas J. Abernethy, Homeroom Guidance in Massachusetts High Schools, *Education*, vol. 55, pp. 134–140, November, 1934.

[2] Because of the limitations of space, the treatment of these topics will be somewhat sketchy. For a complete discussion of all of the details of home room organization and administration and extensive lists of programs and activities, see the author's "Home Room Guidance," McGraw-Hill Book Company, Inc., 1934. See also "Home Room Programs for Four Year High Schools," by J. C. Wright, Home Room Director, Senior High School, Keokuk, Iowa. This valuable book of programs and program material may be obtained from its author.

[3] See J. M. Glass, Democratizing the Home Room Program, Bulletin 35, *Proceedings of the Fifteenth Annual Meeting of the Department of Secondary School Principals*, 1931.

The machinery is merely an instrument or device by means of which the development of desired personal attitudes, ideals, and habits is encouraged. The adoptions of room name, colors, flower, motto, slogan, creeds, songs, yells, dues, fees, and even constitution and by-laws, although they may have some value, are of relatively little significance. Officers, and particularly committees, are relatively more important in the matter of room organization.

Officers.—The customary officers of any organization, president, vice-president, secretary, and perhaps, treasurer, or these officers called by other names, are usually found in most home room organizations. In addition to these, such other officers as usher, traffic officer, banker, cheer leader, attendance officer, sergeant-at-arms, inspector, program critic, and others are frequently designated. These officers are elected and commissioned in the usual formal manner. Frequent "cabinet meetings" help to educate these officers to recognize, accept, and discharge their responsibilities successfully, and also, through careful examination and constructive criticism, provide for the development of a policy and a demand for the continuous improvement of the room's activities. These offices are educative not only for those individuals who fill them but also for those who elect the officers and work with them. They offer fine educational opportunities because of the naturalness of the situations, because of their close resemblance to later settings in which the pupil as an adult will find himself, and also because of the influence these opportunities have in developing both individual and group spirit and morale.

Committees.—However, important as officers are to the home room, they are probably not so important as the committees that may be organized for the conducting of the many activities. The main reason for this is that more committeemen than officers are required and hence the educative possibilities in the acceptance and successful discharge of a responsibility are increased in number and broadened in extent, not only for the committeemen but also for all of the members of the room who are vitally concerned with their activities. A short description of the activities of a few of these committees will suggest the educative opportunities offered by them.

Program.—This committee surveys and analyzes the group in order to discover individual interests and abilities and out of these constructs its program with a view to wide participation and variety of material. It schedules, arranges, advertises, handles, and evaluates all programs and program elements. It develops standards and, by such devices as rating programs, developing member discussion and balloting, promoting competitions, and "graduating" the best numbers into the general school assembly or into interroom exchanges, encourages the participants to approximate these as nearly as possible. It organizes and supervises interroom program exchanges. It provides books, magazines, and other source material for those who participate.

Welfare.—This group, as its name indicates, is charged with the responsibility for promoting general welfare and service activities, especially in connection with the members of the room; upon the occasion of general school drives and campaigns, it is responsible for representing these in the room. It investigates absentees; visits the sick and arranges for others to visit them; sends them messages, flowers, fruit, magazines, books, lesson assignments, etc.; carries them reports of their room's activities and progress; takes care of their books, equipment and other property and material. It provides food, clothing, carfare, books, and such other assistance as may be necessary, and promotes, develops, and administers a student-loan fund. It assists and cooperates in conducting worthy school and community drives and campaigns.

Housekeeping.—This committee is in charge of the group's "school home," and has responsibility for such tasks as these: supervision of the use of the pencil sharpener, waste basket, lockers, cloakroom, seats and desks, blackboards, bulletin board; general order and arrangement of equipment and materials; heating, lighting, ventilating; room inspections; promotion of competitions in care of room; reporting of broken or loose seats, desks, and other equipment; providing and assuming charge of flowers, plants, pictures, statuary, fish, birds, flag, and other decorations; discouraging, by program and bulletin-board material, carving, writing on, and mutilating of room and school property; encouraging habits of neatness in the use of the room and its equipment.

Citizenship.—This group originates and develops plans for setting standards for individual and room citizenship by the use of point scales, rating schemes, balloting, etc., and makes, posts, and keeps records of all members. It promotes citizenship competitions between members, groups, and rooms, and selects, trains, and supervises inspectors or other officers to make the necessary evaluations and ratings. It holds contests, provides the honors, awards, or prizes, and gives desirable publicity to these activities. It represents the room in the more general school interests, drives, and campaigns. It plans programs, stunts, and other devices by means of which this important element of good citizenship can be developed and maintained.[1]

Other Committees.—In addition to those discussed above, other committees such as the following are found in many home room organizations.[2]

Activity
Art
Athletic
Attendance
Bicycle
Book
Banking
Booster
Bulletin Board
Competitions
Current Events
Courtesy
Debate
Devotionals
Discipline
Dramatics
Finance
Fire
Flower
Health
Inspections[3]
Literary
Locker
Lost and Found
Magazine
Music
Newspaper
Pride
Publicity
Safety
Scholarship
Service
Social
Suggestion Box
Supplies
Thrift
Trip
Usher
Welcome
Who's Who

Do not these settings, activities, and responsibilities have important character-education implications?

THE HOME ROOM PROGRAM

In nearly all home rooms now there are presented, usually weekly or oftener, more or less formal programs which reflect those phases of education and guidance that can be best taught by this means. A short discussion of the main elements in program promotion, development, scheduling, presentation, and evaluation will help to indicate that the good home room program is neither an entertainment device nor a miscellany of more or less valuable odds and ends, but rather a definitely organized performance for educational benefits.

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[1] M. F. Hyde, The Home Room as a Socializing Agency, *Junior-Senior High School Clearing House*, vol. 7, pp. 226–230, December, 1932, represents a somewhat broader conception of socialization.

[2] For a description of the work of these committees see the author's "Home Room Guidance," pp. 86–91.

[3] In the University High School, Iowa City, Iowa, there was recently developed an "NRA" ("No Rubbish Allowed") organization. The student council designed a code governing the condition in which the various home rooms must be kept. Each room is issued a charter which is forfeited if it fails to live up to this code.

Principles of Program Making.—A home room program based upon a serious consideration of such principles as the following should be more valuable than one that merely represents an array of whatever talent may be readily available.

The home room program should:

1. Have a definite and reasonable educational objective.
2. Be concerned with both education and inspiration.
3. Be timely and appropriate.
4. Emphasize the present.
5. Reflect all activities and interests of the school.
6. Represent all phases of education and guidance.
7. Not duplicate other curricular or extracurricular work.
8. Provide opportunities for all to participate directly or indirectly.
9. Not be overburdened with parliamentary practices, school routine, etc.
10. Approximate reasonable standards.
11. Provide for proper recognition of good work.
12. Be formal enough for dignity; informal enough for naturalness of appeal.

Making the Program Schedule.—Although not exclusive of each other, there are, in general, three main types of program material: (1) seasonal, (2) guidance, and (3) free choice. In addition to these, allowance should be made for "open dates," in order to provide for such expansion and postponements as may be necessary. A logical method of program making is the following:

1. Objectives or emphases are decided upon and these are then reflected in the proportion of periods assigned to each general topic. Possibly, generally speaking, about one-third of the program schedule might be allotted to each of the main types of program material indicated above.

2. All of the dates of the semester's home room meetings are listed, and holidays, examination days, and any others on which no meeting will be held are eliminated. A calendar of events is

next examined and those days and events to be commemorated are selected and put in their proper places in the blank schedule, together with notations concerning the approximate length of time each will require.

3. The guidance emphases will next be considered and placed, with an eye to appropriateness, avoidance of duplication, consistency, and continuity. Some of these emphases may require an entire program, and some of them may be distributed through several programs, even in the "seasonal" and the "free-choice" periods.

4. A survey is now made to discover all types of program possibilities, as well as to find out the wishes of the room with regard to the material to be used in the "free-choice" periods. This program material is, naturally, not discovered, developed, or scheduled immediately, but is planned gradually throughout the course of the term.

5. The semester's schedule is now studied to see that proper inclusions have been made, that suitable relative emphases and interesting variety have been provided, and to determine whether or not the completed program apparently represents justifiable educational material.

Selection of Home Room Program Material.—Because of the extent and variety of educational material available for presentation, a selection must be made; as a basis for this, the objectives set, the extent of the home room program possibilities —length and frequency, the maturity and experience of the pupils, what is being done elsewhere about the school, etc., should be considered. A few program themes will indicate the length and breadth of the possibilities of this home room utilization.[1]

Orientation of Pupils

Get Acquainted Games
Purposes of the Home Room
The Teacher and His Pupils' Homes
School Night for Parents
Question-answer Game on Our School
A Know-your-school Examination
Who Gives Me My School?
Orientation of 6A Pupils
Acquainting the New Pupil with His School
Room Assignment Report to Parents

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[1] These programs are described in detail in the author's, "Home Room Guidance,"; each group represents, respectively, Chaps. XIII–XXIII. Additional material may be obtained from the author's, "School Clubs," Chaps. IV–XIX, and "Assembly and Auditorium Activities," Chaps. IV–XIII. Both of these books are published by The Macmillan Company.

Educational Planning

General Questions on Education
Subjects for Debates on Education
A Test of Education
The Improvement of Learning
Questions for Discussions on Marks
Why Did I Get a Low Mark?
Opportunities for Continuing Education
Proof of the Value of an Education
What Education Has Helped America to Achieve
Differences between the Elementary and the Junior High School

Moral and Ethical Guidance

The Home Room and Moral Guidance
General Questions on Honesty
Honesty to Self
Questions on Courage
Your Score Card on Self-control
Respect for Individuals
Cooperation in School
A Good Disposition
What I Owe Others
Measurement of Character Traits

Guidance in School Citizenship

The Good School Citizen
Sportsmanship Situations
What Would You Do?
A Senior's Obligation
Success Measurement Scale
Certificates of Honor
Record of Service Card
Citizenship Rating Scale
Reasons for Voting for a Particular Candidate
An Examination in Parliamentary Procedure

Guidance in Personal Relationships

Personal Attractiveness
Appearing to Advantage
Becoming Dress
Care of the Skin
Cleanliness
A Personality Project
Care of the Hair and Nails
A Personal Examination
Better Speech
Questions for Discussion

Guidance in Manners and Courtesy

Fundamental Manners for Everyday Use
Hungry Clubs
Examination in Table Manners
Manners at the Game
Courtesy in Correspondence
Examination in General School Courtesy
Borrowing
Introductions
Conversations
What Would You Do If?

Guidance in Thrift

Ever Get Stung?
Questions on Saving
General Questions on Giving
True Stories from Our Waste Basket

Hypothetical Investing
Treat-Clothing-Friendlily Test
Equipment Inspection Program
America, a Wasteful Nation
Suggestions concerning General Buying
Comparison of the Tardy and the Non-tardy Student

Recreational Guidance

The Home Room and Leisure
Hobbies in Art
Motion-picture Appreciation
Musical Instruments
Flowers
Candy Making
Scrapbooks
Stamp Collecting
Pets
Now I'll Ask One

Placement of Program Material.—Not only must the material for the program be selected wisely, but it must also be placed advantageously. Not all of it will be equally valuable or attractive to all pupils. As suggested earlier, it must be so distributed throughout the years of the school, as well as the individual programs of a particular year, that it will represent appropriateness, timeliness, variety, and continuity. Various plans are used in the placement of this material. Many schools make use of the "cycle" or "distributed-learning" idea, by which an item is distributed throughout several grades, each successive treatment of it being a bit more thorough, complete, and detailed. In other schools entirely different topics are scheduled for each grade. In some of the larger systems the selection and placement of material are uniform for all grades in all schools of the system; in others the selection and placement are left to the individual school, and in still others they are decided by the individual room. There is, at present, no generally accepted common practice in this matter.

Presentation of the Program.—Not only must program material be selected wisely and placed advantageously, but it must also be presented attractively. The old-time literary trio of "talk, debate, and critic's report" gives way, in a modern home room assembly program, or even a club meeting, to a wide variety of interesting devices such as those suggested on page 144. The ideal of improvement is always important, but the older "critic's report" has been displaced by informal discussion of the program, rating and balloting, use of the improvement chart, and competitions, with a consequent necessity for the development of more accurate standards. Although the main idea is to educate, not to entertain, yet interest is at least a starting point.

HOME ROOM ACTIVITIES AND RELATIONSHIPS

A great many of the room's activities have already been suggested in connection with the discussion of home room committees and their work. The mention of a few others will indicate additional possibilities and relationships.

Home Room Responsibilities.—In many schools each room is assigned the responsibility for some particular duty about the school, such as, for instance, supervision of cafeteria or library, study hall, corridors, or playground at specified periods; assisting in the office; caring for the school's songbooks and yell sheets, supply cabinets, school flag, slides, and films; checking window shades each night; inspecting the general condition of the school grounds; arranging the stage for assembly programs; assuming charge of bicycle parking, fire drills, or traffic; organizing for "welcoming" activities of all types; producing a school history; or managing a candy counter or book exchange.

Home Room Initiatives.—This is a variation of the scheme mentioned above; the room, instead of having a particular task assigned to it, originates the idea, develops the plans, and, upon being properly authorized by the council, carries out its project. The activities are those indicated above, or others, such as repainting the lines on the gymnasium floor; refinishing the library tables; promoting a tournament; installing a pencil sharpener or other simple fixtures and equipment; making and hanging curtains; renumbering the rooms; promoting a student loan fund,[1] books-for-the-library drive; special welfare activities; exhibits of various types of collections—stamps, curios, scrapbooks, art, sewing, and manual-training projects; development of some competition; establishment and supervision of a lost-and-found bureau or school museum.

Competitions.—A competition is of value in that it (1) emphasizes, and so helps to establish, worthy ideals and habits, (2) creates enthusiasm and so motivates a project, and (3) sets standards for judging relative merit or value. There is, of course, a possibility that a competition will result in overemphasizing winning instead of educating, but at the same time it offers an opportunity to stress the more desirable aspect. Competitions may be either intra-room—between rows, sexes, ages, classes, etc.—or interroom. There is a place for both types. Almost any curricular or extracurricular activity about the school may serve as a basis for these competitions. A few examples will indicate the possibilities: attendance, cheering, citizenship, courtesy, giving, health, housekeeping, marks, neatness, scholarship, punctuality, service, spelling, ticket-selling, and welfare. A central committee prepares the standards, selects and trains the judges, organizes and administers the event, collects the ratings, announces the winners, and presents the awards.

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[1] See Smith, Frances L., A High School Scholarship Fund, *School Activities*, vol. 6, pp. 3–5, September, 1934.

Home Room Student-council Relationships.—The home room is the logical place to begin the democratization of the school. The setting is perfect—the group is small, the situation is natural, and the opportunities are definite, reasonable, attainable, and limited. All of the activities already mentioned represent good functional material. Gradually, as the pupils assume and discharge with some degree of success a few of the less important tasks, they will come to ask for and assume the more extensive responsibilities. The school's student council, composed of representatives from each home room, is the natural outgrowth of this miniature democracy.

Home Room School-assembly Relationships.—There is little difference between the home room program and the school assembly program except in size. The auditorium offers the advantages of stage, equipment, curtains, drapes, scenery, lighting, piano, and larger space, but the assembly program is really only a glorified home room program. The home room, therefore, offers an excellent training ground for the assembly program. The usual plan is for the room's program committee to report to the assembly committee any unusually attractive features that it considers good enough to be repeated before the entire school. Another plan is that of assigning each room a particular date at which time it will present the entire assembly program. Out of this arrangement there grows, very easily, a competition between rooms, and all programs are improved because of it.

Personal Contacts.—As was pointed out at the beginning of the chapter, the home room offers excellent opportunities for the development of valuable pupil-teacher relationships. But these, valuable as they are, represent only one phase of pupil contacts. The other phase is the pupil-pupil contacts. Emerson, a keen observer, once stated, "We send the boys to the schoolmaster but the pupils educate him." Any and all contacts with anyone, at any time, and anywhere have educational influence for either good or bad. Consequently, it is proper to assume that if the settings of these contacts are definitely organized and supervised, the resultant influence should be all the more profitable. And where is there a better setting for such education than in the home room, of which all pupils are really "members"?

SUGGESTIONS FOR CAPITALIZING HOME ROOM CHARACTER-EDUCATION POSSIBILITIES

Because of our lack of experience with this educational device, it is rather difficult to set up definite guiding principles that are universally applicable to all schools, all pupils, and all situations. However, such suggestions as the following appear to be reasonable and justifiable and their incorporation should have some influence in developing attitudes, materials, and methods that will result in profitable educational pursuits.

1. Educate the Teachers, Students, and Parents in the Main Objectives of the Home Room Idea.—As with any new educational instrument or device, those most concerned with its use must be led to appreciate its importance and function to the end that it may be capitalized intelligently and sympathetically. The arbitrary inclusion of the home room in a school's organization, without intelligently educating pupils, teachers, and patrons in its values and purposes, can mean only that the administration is courting failure and disaster. And what is just as important, any such failure will color local attitudes and practices for a decade or more. This education, always a slow process, may be brought about through the use of books and educational articles, printed and mimeographed outlines and bulletins from other schools, courses, visits to and from other schools, university courses and lectures, faculty discussions, committee reports, and other devices. Both teacher and student committees may be organized and commissioned for this work.[1]

2. Designate the Plan by an Attractive and Accurate Name.—A rose by any other name may smell as sweet, but, at the same time, there are some names that might be applied to the rose that would discourage one's smelling it. An initial interest in the home room is absolutely necessary and because this usually comes through the name, the name should capture the attention; an unattractive designation will color thinking concerning it. Far more important than this, however, is the fact that an inaccurate name, such as "report room," "register room," "session room," or "classroom," will suggest connotations that do not in any way represent the home room's main objectives or responsibilities. The expression, "home room," is suggestive of a pleasant setting; it is accurate because it infers proper relationships and has no other school meaning.

3. Schedule the Home Room Period on Regular School Time.—Scheduling the home room period out of regular school hours will destroy its effectiveness; this will cause it to be considered unimportant, and those who need its benefits most will probably not remain at school to receive them.

4. Schedule the Home Room Meeting for a "Good" Period.—Some school periods are better than others. Using a "poor" period of the day, especially for such a new and somewhat unappreciated device, will naturally militate against its acceptance and also its effectiveness. Just which periods are most suitable no one knows; a good guess, however, is the second or third period in the morning and the first period after lunch. The use of any of these periods avoids intentional and unintentional tardiness, prevents possible confusion with the "report room" idea, obviates requests for early excusals and dismissals, and gives the sponsor, officers, and members opportunity to "go over their parts" before the meeting convenes.

5. Usually Devote a Full Period to the Regular Meeting.—A shortened period gives the home room plan a shortened value in the minds of those concerned with it. Furthermore, almost any program, with its attendant discussion, will require a full period. A less important consideration is that a full period is easy to handle administratively. Perhaps in certain types of activity, such as banking, for instance, a shorter period might be utilized satisfactorily. Naturally, it is much more logical to fit the period to the program than it is to fit the program to the period. Following of this principle will doubtless require some variation from the idea suggested in the heading at the beginning of this paragraph.

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[1] See Bundy, S. E., Giving the Home Room Fair Consideration, *School Review*, vol. 37, pp. 780–786, December, 1929.

6. Meetings Should Not Be Too Frequent or Too Infrequent. Just how often home room meetings should be scheduled will depend upon the local setting, experience of sponsors and members, length of period, and what is being done in guidance elsewhere about the school. Daily meetings are likely, at present, to result in failure of the plan because of inexperience, a lack of materials and time, and a confusion of the home room program with the report room, or even the classroom, exercise. A full period once a week is preferable to the same amount of time distributed throughout several days. On the other hand, meetings scheduled every two weeks, while they may be "events," are ineffective because too few of them can be held in any one term; moreover, they lack close connection. Apparently, at the present time, one period a week is good practice. As experience brings maturity, skill, and materials, these meetings will probably be held more frequently.

7. Make the Room as Attractive as Possible.—A classroom is severe; a room in the home is attractive. The pupil's "home" room should be, and can be, made more interesting and pleasant than the "class" room by means of such individual and committee projects as supplying flowers, plants, fish, birds, pictures, statuary, books, and magazines, and promoting general neatness.

8. Normally, Excuse No Home Room Member for Other Meetings, Activities, or Duties.—Excusing a member of the home room to attend some other meeting or activity is an open confession that this other affair is more important than the home room meeting. During the home room period there is, normally, nothing else that is nearly so important as this educational opportunity. As a matter of fact, it would be far more logical to excuse the pupil from his regular classes than from the home room because these meet five times a week, while the home room period occurs only once. Hence, excusing a member from the home room meeting should be considered five times as serious as excusing him from a class. Any such exception will cheapen the home room in the minds of all sponsors and members and will have a detrimental effect upon it.

9. Allow No Studying of Lessons during the Home Room Period.—The easiest way out, when a program fails to materialize or to fill the entire period, is for the sponsor to allow the members to use this unfilled time for study. Having to resort to such a makeshift reflects most unfavorably on the program committee and on the sponsor herself, who, in the last analysis, is responsible for the failures or the successes of the plan. If studying is permitted, it is a free confession that neither the sponsor nor the members have sufficiently realized the true function of the home room nor have capitalized successfully its real opportunities.

10. Do Not Allow the Home Room Period to Become a Recreational Period.—Promoting or permitting recreational reading, games, stunts, etc., represents another failure to comprehend the educational opportunity of the home room. Teachers would not allow such activities in their regular classes so why should they permit them in the home room period?

11. Encourage Wide Participation in Home Room Affairs.—The previous discussions of this chapter will indicate the extent, variety, and frequency of the possibilities for participation in home room affairs and should convince the most skeptical that there are opportunities for the capitalization of just about all of the abilities represented in any group of pupils. All, or nearly all, members, at one time or another, may serve as officers or committeemen, may assume special duties, or may take parts on the formal program, and all of them may have numerous opportunities to participate in the many informal discussions that are an important phase of this activity.

12. Develop, Rather Than Copy, Programs and Activities.—In any new field such as this there is always a more or less slavish imitation because of a lack of background, experience, time, and ability to initiate and originate, and because it is the easiest way to "get things going at once." Intelligent imitation is desirable but blind copying is certainly detrimental. No two schools are alike in type, size, or purpose, or in age, experience, and general maturity of pupils and teachers. Consequently, a program that may be successful in one school may be unsuccessful in another. Moreover, there are educational opportunities in originating and developing programs and materials not present if programs are copied.

13. Allow Individual Rooms Plenty of Freedom.—There is a danger that, because of the amount of guidance material that must be included and the relatively few periods in which it must be covered, the home room program will become really a formal class in guidance, with few opportunities for the recognition of members' desires and interests and a consequent failure to capitalize these. If the members give of themselves in originating, developing, and presenting program materials and handling activities, they will, naturally, be all the more interested in the project. Such a procedure should be all the more educative for them.

14. Provide Opportunities for Program Exchanges.—A helpful spirit of competition and an increased interest, and, consequently, better programs and activities, may be developed if programs are exchanged with other home rooms. The committee, or the room itself, may decide as to whether or not a program is interesting enough to merit an exchange. If the program is approved, its availability is reported to the student council or other central body and this organization either arranges for the exchange or suggests the room or the committee with whom such an exchange may be made.

15. Provide Opportunities for Visiting Other Home Rooms.—This device is but a variation of that above, and it offers about the same advantages. There are three ways in which this plan may be carried out: (1) The period may be abolished for the day and the entire room may visit and be entertained by another room; (2) the individual members may be chosen for or assigned to various other rooms; (3) or a few members may be assigned or allowed to visit others during their program period. The purpose of these visits is not merely social, but educational, and a discussion of the reports of these visitors is a valuable part of this scheme.

16. Continuously and Constructively Evaluate Home Room Programs and Activities.—Progress in home room affairs cannot be made unless there is an evaluation of efforts in order to discover strong and weak points, successes and failures. As yet we lack reliable instruments with which to measure the results of the home room, but such devices as these may be used: opinions of home room members, critics, program or reviewing committee, and sponsor and administrative officers in formal and informal discussion; the use of a home room score sheet or other rating device; evaluation on the basis of time, extent of participation, etc.[1]

17. Do Not Be Surprised at Failures.—In any pioneering work there are failures, which experience and maturity might have prevented. The home room is no exception. However, a failure represents a real and final failure only when it is not capitalized toward a success, either directly or indirectly. If it reveals pit-falls and dangers that are subsequently avoided, a failure may be valuable. The deplorable fact about a failure is not the failure in and of itself, but the resultant attitude an individual may take toward it. Courtis very attractively presents this idea as follows:

"A mistake is not a disgrace but an opportunity to learn. If children made no mistakes teachers would be out of a job. From the point of view of achievement, a mistake means failure; from the point of view of growth, a mistake merely points out the exact spot where teaching can be done effectively."[2]

In the home room plan it is easy for a principal, sponsor, or group not too sympathetic toward it to become easily discouraged and to develop a cynical attitude of "it's all right in theory, but it won't work in practice." A teacher who reflects this attitude has failed to recognize one of her most important obligations—that she must always be an interested and vigorous learner.

THE HOME ROOM SPONSOR

The home room sponsor is, because of the strategic position she occupies, by far the most important single individual in any home room organization. She can, by her attitudes, ideals, knowledge, and actions encourage the group to successful home room organization or she can discourage it to an early and dismal failure. It is just as logical to assume that she should be held responsible for the success of pupils in the home room as that she should be held responsible for the success of pupils in a curricular subject or an extracurricular activity.

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[1] A good pertinent article is R. S. Woglom, Criteria for the Home Room, *The High School Teacher*, vol. 7, pp. 270–272, September, 1931. See also Chap. XII in the author's, "Home Room Guidance."

[2] Courtis, S. A., "Philosophy of Education for Teachers," mimeographed, p. 110, Edwards Brothers, Inc., 1931.

In this connection Abernethy, after presenting the findings of his investigation of the home rooms in Massachusetts high schools, states:

> One conclusion, however, to be drawn from this study is that, if the homeroom is to be a worthwhile school unit, the homeroom teacher must be made to see the need and the purpose of such a unit, must be given a very definite and specific job to do, must be allowed time to plan and execute the task, and may then properly be held strictly to account for the performance of the duties assigned.[1]

At the present time not all teachers make acceptable or competent home room sponsors. Some of them lack appropriate education, outlook, sympathy, experience, discrimination, and the many important personal qualifications that are basic to successful leadership. However, in time, as it is increasingly recognized that teachers' duties are not confined to the classroom work, the better type of all-round instructors will replace those who are efficient in only one phase of their tasks.

Naturally, it is a rare individual who, so shortly after the appearance of the home room idea, has a complete appreciation of the vastness of its educational possibilities; who has educated her group concerning it; who has discovered, originated, and organized its materials and devices; and who has developed the personal qualities that are essential to its success. A rare teacher indeed, but one who will become increasingly common as time goes on.[2]

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[1] See reference on p. 243.

[2] A comprehensive bibliography relating to teachers' advisory work with girls will be found in A. E. Pierce, "Catalogue of Literature for Advisers of Young Women and Girls," H. W. Wilson Company, 1923; Supplement 1930. See also Chap. XI in the author's "Home Room Guidance," and Chap. XIV in the present volume.

An Important Word in Conclusion.—The concept of the home room is usually associated with the larger junior and senior high schools, and, naturally, this misconception unnecessarily hinders the promotion and development of this system in other types and sizes of schools. The ideals and purposes of the home room are, in general, exactly the same for any school—county or city, small or large, elementary or secondary—and many of the programs and activities suggested are as possible in the one-room rural school as they are in the large senior high school. Some of them, of course, may have to be adapted to fit particular situations. But the home room idea and plan can be, and should be, incorporated as an integral part of every school.

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CHAPTER XII

CHARACTER EDUCATION IN THE ACTIVITY SCHOOL

The discussions, in other chapters of this book, of character education in relation to the curriculum, the extracurriculum, classroom activities, the home, and the teacher have indicated some of the many opportunities, situations, and activities in the average elementary and secondary school through which ethical training may be carried on. The present chapter on the "progressive school," "activity school," "play school," or "child-centered school" will round out and complete this general consideration of the relations of school settings, personnel, and materials to the development of character.[1]

A BRIEF HISTORY OF THE ACTIVITY MOVEMENT

This so-called "new" movement can hardly be accurately designated new at all. Because it represents the normal and natural method by which men learned through their living, and because it came before education was definitely organized, formalized, and routinized, it represents, not the newest, but the oldest form of instruction. As authority, particularly ecclesiastical authority, became firmly established, so also did formalization and ritualization of educational, as well as of life, activities. Still later, when this unified authority began to disintegrate and the worship of precedent began to decrease, as evidenced by such historical events as the Reformation, the Augsburg Interim, and the Renaissance, these reactions were similarly reflected in the schools.

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[1] The terms *activity school* and *activity movement* are more commonly used now than *play school*, *child-centered school*, *progressive school*, and *progressive movement*. The "progressive" idea is more embracing than the "activity" idea, although in the elementary school these two terms are more or less commonly used as synonymous. It is interesting to note that, according to Ferrière, the expression *école active* was unknown in Europe in 1918 but commonly used by 1920. The widespread use of this term in America did not come until nearly a decade later. The term *activism*, about the use of which there is considerable disagreement, although it has been used for years in jurisprudence, was only recently applied to education.

So nearly two centuries ago we find the very definite beginnings of the "progressive movement" in education: Severinus advising his students to burn their books and learn from the mountains, valleys, seas, and deserts; Vittorino da Feltra emphasizing pleasant games and physical activity; Rousseau contending for the rights of happiness and welfare for all men and insisting upon children's being children before being adults; Pestalozzi defining a new purpose of education and formulating an experimental method; Froebel stressing the creative possibilities of children; and many others who earlier and later contributed directly and indirectly to the movement.

Although the establishment, in 1896, of John Dewey's laboratory school at the University of Chicago is usually designated as the starting point of the progressive movement in America, yet there was founded, exactly a century earlier, at Philadelphia, a somewhat similar experimental school. In this intervening century the work of such educators as Read, Alcott, Gallaudet, Page, Harris, Parker, and others helped to prepare the way for the new educational venture—this further development of the earlier psychological trend—which has grown with amazing rapidity during the past decade or two. The organization, in 1919, of the Progressive Education Association, its later affiliation with the international New Education Fellowship, and the initiation, in 1924, of the magazine *Progressive Education* have all had great influence in promoting the ideals, principles, and practices of this "new" educational movement. The recent rapid development of extracurricular activities in the secondary school and the recognition and acceptance of their educational possibilities have also helped to pave the way for an acceptance and incorporation of their principles in the work of the regular curriculum. Where formerly the progressive movement was somewhat confined to private schools, its principles and procedures are now found in a large and constantly increasing number of public schools, both elementary and secondary.[1]

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[1] See p. 198 for a brief discussion of the curriculum policy of New York City's newest high school.

DIFFERENCES BETWEEN THE ACTIVITY SCHOOL AND THE TRADITIONAL SCHOOL

Just what is this "progressive movement," the "child-centered school," the "activity curriculum," or the "play school"? Just how does it differ from the traditional school? What are its strengths and weaknesses? Just how and in what ways are its ideals, purposes, principles, materials, and activities related to character training? While it is obviously impossible to present a complete discussion of such a widespread movement in one short chapter, yet perhaps enough can be offered to indicate the reasons for including it in a book on character education, and to suggest some of its potentialities in this connection.

The traditional school is a subject-centered institution in which the teacher is the most important individual in the room. She selects and organizes the material, plans the lessons, makes the assignments, asks the questions, does most of the thinking, and usually all of the examining, evaluating, and rewarding. Vicarious experience is emphasized. The school is rigidly organized and administered according to an inflexible clock schedule with relatively short inelastic daily periods. Classroom procedures are formal and largely noncooperative, and the whole atmosphere is cold and lifeless. Success is measured largely by the pupil's ability to do the prescribed stunts of education. In short, he is made to "fit into" the school.[1]

In the activity school this situation is largely reversed. The child is considered far more important than any or all of the subjects in the curriculum. In reality, his interests, abilities, capacities, ambitions, and aspirations, rather than some section of the world's knowledge or information, are the center of attention. As Dewey states, "The child becomes the sun around which the appliances of education revolve." These devices become the tools by means of which the child is educated, instead of being, as they are often considered, ends in themselves. In this school the child assists in selecting and organizing the material, making the assignments, asking the questions, doing the thinking, evaluating progress, and recognizing and honoring achievement. Personal experience is stressed. This school is organized around longer, more flexible periods. Procedures are largely informal cooperative affairs, and the whole atmosphere is one of congeniality and pleasantness. Furthermore, it is a school of today—preparing for tomorrow by living naturally today. The school is fitted to the pupil. As Stevens suggests, "Growth, rather than skill and information, is the criterion of success."[1] Rugg differentiates between these two schools as follows: "The new school organizes itself around the child's intention to learn; the old school organized itself around the teacher's intention to teach him."[2]

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[1] A very interesting book for any reader, protesting against the traditional school and its work, is "A Mother's Letter to a Schoolmaster," Alfred A. Knopf, Inc., 1923.

A word of caution is in order here. It is easily possible for an individual to confuse, as many have confused, "activism" with "informal learning." While it is true that the informal method of teaching and learning is emphasized, it is also true that mere more or less incidental and unorganized learnings do not represent adequately the activity idea. Back of its more obvious method there is a philosophy that is less obvious; it is a philosophy that emphasizes creative expression and individual contribution and development for the purpose of achieving the main objective—a very definite program of functional social living.

In one other phase of its work the activity school differs considerably from the traditional school—it emphasizes and promotes parent education. Nearly all schools have a parent-teacher association of some type or other, but usually this organization is designed largely for the purpose of explaining to parents and patrons what the school is attempting to do. The activity school stresses the great importance of close school and home cooperation and deliberately and definitely organizes a program of physical, mental, and social activities that will influence the child in both settings. In short, the traditional school accepts full responsibility for the formal education of the child and then explains to the parents what it is attempting to accomplish;

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[1] Stevens, M. P., "The Activities Curriculum in the Primary Grades," p. 4, D. C. Heath & Company, 1931.

[2] Rugg, H. O., and Ann Shumaker, "The Child-centered School," p. 102, World Book Company, 1928. See also H. B. Wilson and G. M. Wilson, "The Motivation of School Work," pp. 6–8, Houghton Mifflin Company, 1921.

the activity school accepts the responsibility, divides it with the home, and educates the parents to appreciate, accept, and successfully discharge their share of the undertaking.

PRINCIPLES UNDERLYING THE ACTIVITY SCHOOL

A very brief discussion of five main fundamental factors underlying the idea of the activity school will help to prepare a basis for the presentation and evaluation of the activities to follow.[1]

1. Interest.—"Capitalize child interest" is the slogan of the activity school. Naturally enough, there would be no child interest if the school objectives, settings, materials, and procedures were not vital to him. These interests of the beginner are narrow, self-centered, and temporary but they become broader, more group-centered, and more permanent as the child grows older and comes into closer contact with his fellows. These higher, more complicated, and more social interests gradually lead the child to his place in the adult world. Formal school subjects, as such, largely disappear although their essential material is reorganized around great central cores of life interests and activities. Minimal essentials, the usual objectives of the teaching of these subjects, come as by-products.

2. Initiative and Creative Self-expression.—The activity school, organized as it is around pupil interests, makes a very vigorous attempt to discover and develop these interests. The old conformity to externally set controls and standards gives way to self-realization in accordance with interests and abilities in any and all phases of the child's life—mental, physical, emotional, social, recreational, and aesthetic. The main emphasis is not upon technical perfection but rather upon the child's development. Through helping to select, organize, and utilize settings and materials he is stimulated to develop his own ideas and to set his own standards just as any inventor, artist, writer, engineer, or statesman is stimulated. He is not forced to approximate current standards or to imitate closely the work of others. He may ally and re-ally himself with the various groups that are working on projects that appeal to him. This principle is, therefore, in line with the real meaning of education—*educo*, "I lead," or "I draw from."[1]

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[1] For a more extended discussion of a somewhat similar list of principles see Rugg and Shumaker, *op. cit.*, pp. 54–67.

3. Activity.—The activity school gets its name from the fact that the children are mentally, physically, socially, and spiritually active. This activity is not encouraged for its own sake, but rather for the sake of pupil growth. Experiences are first-hand, instead of vicarious, as in the traditional school. This is true particularly in the lower grades of the school. As the child moves upward he is given opportunities for the utilization of the experiences of others because many of the settings and relationships of the modern world are reproduced in miniature in the schoolroom.

4. Freedom.—From what has been suggested above it will be seen that in the activity school freedom is absolutely basic. This is not a completely unorganized do-as-you-like-and-go-home freedom, but a release from fixed schedules, rigid conformity, severe restraint, and deadening routine. The child moves informally, converses with whom he pleases, agrees or disagrees without fear of reprisal, chooses those activities that most interest him, makes his own contributions, and helps to evaluate his own work or production as well as that of his group.[2]

5. Social Adaptation.—It might appear from the previous discussion concerning the discovery and capitalization of the child's interest to the end of self-realization that such an emphasis upon individualism is inconsistent with the demands of modern life in which social adjustment is absolutely necessary. However, that this is not so will be seen when the activities themselves are considered. In the old school the individual was usually sacrificed in "social adjustment" for purposes of externally imposed discipline; individual competition was stressed for purposes of motivation; and about the only really cooperative enterprises were the so-called extracurricular activities. In the activity school there are no extracurricular activities. The spirit of these educational devices has been incorporated as the fundamental *sine qua non* of the activity program.

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[1] An excellent discussion of this topic may be found in W. C. Bower, "Character through Creative Experience," University of Chicago Press, 1930.

[2] A clear and penetrating article, What Is Freedom in the Classroom? by Laura Zirbes, will be found in the November, 1934, number of *Progressive Education*, pp. 383–385. The title of this whole number is "Behind the Scenes in Progressive Classrooms." See also an earlier article by John Dewey, How Much Freedom in the New School? *New Republic*, July 9, 1930. Two recent books on freedom in adult society are, "The Method of Freedom," by Walter Lippman, and "The Coming American Revolution," by George Soule, both published by The Macmillan Company, 1934.

The new school stresses cooperative enterprises based upon individual contributions for purposes of training in social living and effectiveness. Participation in such group activities as dramatization, music, games, assembly programs, organizations, cabinets, and squads, as well as cooperation in the production of a scrapbook, store, or play city, or the handling of schoolroom chores and responsibilities, all contribute toward the development of what Tippett calls "a wholesome medium for the most complete living."[1]

SCHOOLROOM ORGANIZATION

In the activity school the "work" falls easily into several types: that which may be done in "free," "self-directed," or "undirected" periods, and that which may be done in "directed" periods. There is some little difference among theorists and practical educators as to the distinctions and also as to the proper activities within these two main divisions; other periods have been suggested, but for our purposes here a discussion of these two main divisions and their activities will be satisfactory.

Undirected Periods.—In these periods the child does what he wants to do, begins when he is ready, works at his own rate of speed, and quits when he wishes. Some of this activity may be individual; the child may read, paint, model, draw, work arithmetic, learn spelling, practice handwriting or printing, converse freely, or just watch another pupil or group. This individual work is especially appropriate and usable for the first few months the child is in school. Soon, however, his group interest begins to develop rather sharply and he aligns himself with certain groups, or organizes groups of his own, for the purpose of constructing a model farm or village, museum, newspaper, store or post office, scrapbook, or other similar group project. There is little formality and few or no restrictions. The teacher is really a member of the group, an adviser, consultant, and helper, but never a dominator. Sometimes there is found a slight variation of this period—a "quiet period" in which the children devote their attention to reading or study of a quieter, more personal nature.

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[1] Tippett, J. S., *et al.*: "Curriculum Making in an Elementary School," p. 8, Ginn and Company, 1927.

Directed Periods.—In these periods, which resemble somewhat the usual classes of the traditional school, the teacher becomes an active leader of her group. Such activities as music, exercise, rhythmics, stories, dramatizations, and programs are carried out, and work in the usual "subjects," such as reading and arithmetic, is required. This is not in any sense a recitation, but a class meeting in which are organized and presented, by the entire group, those interests and activities requiring group action and participation. There is group activity in the undirected period but the groups are usually relatively small and there may be, consequently, a number of groups each busy with some particular interest or project. In the directed period, there is usually only the one large group and the attention of the entire group is centered on or around some definite work or activity. It is often true, too, that this same type of activity is asked for by the children in their undirected periods.

Activity Centers.—For purposes of providing economical administration, as well as for creating the proper and necessary atmosphere, many school groups have organized their classrooms into activity "centers"—art, reading, science, handwork, etc., each of which is in reality a miniature reproduction of a similar adult unit. The reading center, for instance, located in some well-lighted corner or part of the room is the "library," and is equipped with shelves, tables, and chairs which the child is free to make use of whenever he wishes. The science center is some other part of the room which is furnished with scientific materials and equipment, and collections of rocks, shells, leaves, feathers, flowers, fabrics, berries, nuts, barks, grasses, plants, insects, live and mounted animals, bulbs, fish, nests, etc. The art center is equipped with pictures, books, statuary, and art objects, available for examination and study, or it may, in case no handcraft center is provided, be a setting where productive art work with beads, raffia, pottery clay, paints, fabrics, dyes, etc., may be carried on. Books and magazines relating to each of the activities are made available, sometimes in the reading center and sometimes in the particular center itself. Needless to state, the teacher and the children originate, plan, and organize these centers and supply much of the material with which they are equipped.

ACTIVITIES IN THE PROGRESSIVE SCHOOL

In order to indicate the type, range, and extent of the work usually done in a progressive school a few illustrations will be presented. From these can be seen some of the opportunities for natural group living.

SCHOOLROOM CHORES AND RESPONSIBILITIES

Caring for wraps, hats, rubbers, aprons, overalls, smocks.

Planning and making equipment, shelves, racks, chairs, tables, cases, bulletin board, scenery, sand table or box, tool chests or racks.

Keeping cabinet, lockers, desks, and drawers neat and clean.

Cleaning and replacing tools, brushes, and other equipment and materials.

Caring for flowers, plants, birds, and fish.

Cleaning floor, tables, desk, aquarium, bird cage, cabinets.

Scrubbing and polishing shelves, tables, fittings.

Repairing toys, tools, books, rhyme and phrase cards, receptacles.

Washing aprons, doll clothes, dust cloths, polishing rags.

Labeling cabinets, drawers, game, equipment, and material boxes and containers.

Designing, making, and arranging bulletin board.

Providing and caring for materials—paper, boards, paste.

Adjusting window and cabinet shades, curtains, pictures.

Arranging pictures, flowers, vases, furniture, and other equipment.

Designing and keeping a calendar and a weather chart.

In many rooms there is some form of simple organization in which particular individuals or committees are charged with certain responsibilities. For instance, committees to look after floor, supplies, tools, lockers, shelves and drawers, and stairs and hall are frequently appointed.

Dramatics.—This activity, always interesting and usually educative, may be easily carried on in any classroom because of the number of individuals available for the various parts and responsibilities. Space is adequate; the group is together every day and hence it is easy to stage rehearsals; and all types of talent may be capitalized. Playwrights, managers, costume designers, scenery painters, stagehands, and property men, as well as actors are needed. Puppet shows are especially appealing to children, and the puppets, stages, costumes, and equipment are easily designed and constructed. Circuses, pageants, and assembly programs are other types of dramatic performances. The material dramatized may be fictitious, from books and stories, or original, and may also represent real experiences from the lives of the members of the group.

Movies.—This interesting type of activity is developed either around personal experiences or around scenes, stories, people, animals, and events about which the pupils have read; there is also a possibility of a combination of these two types of material. The simplest form of movie is that in which pictures are pasted on a strip of paper, cloth, or window shade. The ends are fastened to dowels which may be revolved, thus unreeling the picture. The story may be explained by some child, or, by means of a hidden speaker, a real honest-to-goodness "talkie" may be presented.

Handcraft Projects

Animals
Bags—shoe, bean
Baskets
Blotters
Bookmarks
Boxes—pencil, lunch, flower, tool, equipment
Calendar
Clothes hangers
Cushions
Doilies
Doll house, furniture
Dust cloths
Footstool
Garden markers
Loom, weaving equipment
Magazine, paper racks
Money box, drawer
Needlebook
Paper file
Penwipers
Picture frames, stands
Pincushions
Pocketbooks
Scenery
Shelves
Table runners
Toothbrush holders
Towels
Toys—boats, wagons, airplanes, cradles
Vegetables
Wastebaskets
Wool flowers

Clay Modeling.—Mud and clay modeling are perennially interesting activities to all small children. In the schoolroom, from the early period of more or less pure manipulation, through the period of symbolic representation, the child is gradually brought to the period in which he attempts to reproduce objects around him—candles, dishes, animals, fruit, vegetables, paper weights, bowls, plaques, marbles, beads, ash trays, etc. Colors and shellac may be used and even glazing and firing may be undertaken by older children.

Sand-table Activities.—On the sand table or pan such scenes as these may be reproduced: farm, ranch, home town, orchard, coal mine, plantation, forest, fields, gardens, and scenes and settings representing the Eskimos, Indians, Africans, Japanese, Dutch, cliff dwellers, etc. These may be made out of cardboard, paper, plasticine, putty, tempera paint, cotton, toothpicks, sticks, muslin, oilcloth, and other materials.

Play Town.—Single-streeted towns with buildings erected of blocks are frequently made by the younger children, while the older construct real houses of boards or cardboard and reproduce sections from a modern village or city. Houses, school, church, theater, garage, park, store, post office, fire house, station, river, dock, boats, automobiles, trees, street lights, etc., may be reproduced very realistically.

Play Store.—Playing store is one of the common recreations of nearly all children. A corner of the schoolroom is fitted up with a counter and shelves or boxes, equipped with scales, weights, bags, paper and string, delivery wagon, price lists, toy telephones, paper files, play money, order slips with carbon duplicates, signs, etc., and staffed by clerks in real caps and aprons. Clay, putty, sand, and whitened water are the materials out of which many of the commodities—eggs, sugar, salt, milk, etc.—are made. Other types of stores—toy shop, bookstore, hat shop, dairy products, market, restaurant, and post office—are similarly reproduced.

Demonstrations and Exhibits.—Just about everything done in the activity room represents appropriate material for demonstrations to parents, teachers, patrons, and other visitors. Even a room in full swing, going naturally about its work, will be an "eye-opener" to many of these visitors. A more formally organized program of these demonstrations, with appropriate explanations by the children, represents another type of "show." Similarly, everything designed, collected, or constructed makes suitable material for exhibitions: playthings and toys, doll houses and equipment, store, post office, play city, sand-table projects, and collections—pictures, art objects, stones, flowers, pictures, shells, birds, nests, woods, textiles, crops, pets, hobbies, vegetables, leaves, and plants.

Social Activities.—Planning, organizing, and carrying on social activities of all types—tea party, reception, banquet, party, picnic, hike, etc.—represent appropriate projects for children. These affairs are just as real and vital to them as are corresponding activities to older boys and girls and even adults. Either play food or simple refreshments may be served, and all of the usual program material may be included as a part of the project: speeches, welcomes, appreciations; games—active, table, floor; and entertainment features. Washing the dishes and cleaning up after the affair also have educational benefits.

The Place of the Formal Subjects.—In the fully developed activity school, especially in the lower grades, there are no subjects as such—no formal separation of knowledge, information, and skills into the various fields usually designated as reading, arithmetic, spelling, and geography. The subject matter of these fields, particularly the more usable material, is supplied as the need for it arises, rather than according to some predetermined schedule of recitations. Thus geography develops naturally out of the story of a trip, a curio, a foreign costume, or a nonlocal fruit or vegetable; arithmetic, out of a setting involving the building of a house, the digging of an excavation, or the running of a play store; science, out of the caring for the room's plants and flowers or the children's pets, the examination of a leaf or shell, or some incident involving an accident or illness, such as a bird with a broken wing; history, out of a trip to some local monument, motion picture, or municipal building, or the celebration of some national anniversary; and reading, out of some movie, newspaper or magazine story, strip cartoon, or the construction and handling of a project. Such "subjects" are followed just as long as the individual or group finds them profitable, which, of course, in many instances is not by any means represented by the termination of the immediate practical need. Here is, in theory at least, integrated education—subjects not as formal informations to be acquired, but as knowledges and skills essential to daily living.

CRITICISMS OF THE ACTIVITY MOVEMENT

While it is not the purpose of this chapter to present a critique of the activity school, but rather to indicate some of its implications in character education, yet it is only fair and reasonable to suggest a few of the common criticisms of it.[1]

1. There Is Considerable Disagreement Concerning the Basic Conceptions of the Activity School.—A consideration of the extensive material to be found in Chap. III and Appendix I of Part II of the "Thirty-third Yearbook" of the National Society for the Study of Education will be quite discouraging to anyone interested in deriving a one-or-two-sentence definition or description of the activity school and its implications. Perhaps, on the whole, these definitions and interpretations have a core of commonly accepted ideas and ideals, but at the same time they do differ rather widely, as is evidenced by the fact that, of those suggested, twenty-seven emphasize intellectual activity, six emphasize physical activity, and seventeen stress both mental and physical activity.[2]

2. It Is Psychologically Weak.—The critics of this movement have pointed out, from a psychological view, that it is inconsistent, impossible, incomprehensive, and anomalous because: (1) It assumes a complete, unified, and undivided pupil attention and consequent education, which is absurd; (2) it fallaciously assumes that all human beings are free, unhampered, and uncontrolled and also that the child dislikes all regulation, formalization, and conformity; (3) it expects significant creative work from all children, which is ridiculous, and, moreover, it encourages false notions of standards and individual competency; (4) it minimizes the importance of verbalized learnings; (5) it overemphasizes responsiveness; (6) it does not provide sufficient opportunities for individual variation in all phases of the child's life; (7) it fails to distinguish between the place and importance of activity as a means and activity as an end; (8) it gives an inaccurate picture of the composition and relative value of interests; (9) it fails to appreciate the importance of informations and skills; and (10) it makes few provisions for definite attentive repetitions and distributed learnings. In short, as Bagley pithily says, " . . . the theory implicitly denies the plain biological significance of the period of immaturity—namely, the inescapable need of the human offspring for control, guidance, instruction, and discipline as a basis for the responsibilities of adulthood."[1]

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[1] For a more complete discussion of this topic see the various numbers of *Progressive Education.* G. M. Whipple, The Activity Movement from an Adverse Point of View, in the October, 1934, number is one of the best of these articles. In the Sacred Name of Education, in the October, 1933, number, is "a parent's protest." See also Chaps. V, VI, and VIII of the "Thirty-third Yearbook," National Society for the Study of Education; and Daniel P. Eginton, Ten Animadversions of Progressive Education, *Educational Method,* vol. 14 pp. 124–134, December, 1934. M. J. Demiashkevich, "The Activity School," Little and Ives, 1926, is an adverse criticism of this movement in Europe.

[2] For an account of the "statements with which there is a measure of Committee agreement," see "Thirty-third Yearbook," Chap. IX.

3. The Activity Curriculum Is Likely to Be a Mosaic of Unrelated and Unimportant Units.—Because it is based largely upon children's interests, and doubtless many of these are superficial, temporary, and unimportant, and also because it cannot be planned much in advance, there is a real danger that the progressive "curriculum" may be without intelligent design—it may lack definiteness, organization, sequence, continuity, and purpose. It is entirely possible that some unimportant materials and interests will be overemphasized while some other significant interests and materials will be underemphasized. It is probable, too, say these critics, that local settings, events, personnel, material, and activities—rural, suburban, industrial, etc.—will be emphasized to the exclusion of the more remote. A variation of this criticism, very frequently raised, is that the activity school is overconcerned with science—foods, clothing, nature, handwork, aesthetics, drawing, painting, modeling, music, expression, etc.—and that it is underconcerned with other material, particularly the social sciences.

4. It Does Not Provide for Real Intellectual Effort.—Those who propose this objection to the activity school point out that there can be relatively little serious mental effort in an informal program that follows, more or less, the path of least resistance. They also contend that it encourages sloppy and slovenly work and discourages mastery because tasks often drag along and some, even, are never completed because the children are attracted to new interests.

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[1] "Thirty-third Yearbook," p. 78.

5. The Activity Program Is Administratively and Pedagogically Difficult to Handle.—This program is admittedly difficult to organize and administer because it is not planned around the short, easily scheduled periods, the regular promotion schemes, and all of the other routine of the traditional school. Furthermore, say these objectors, lack of space, time, equipment, and materials militate against its effectiveness. Similarly, they point out that the teacher's lack of ideals, training, and experience in methods of exploring, diagnosing, leading, encouraging, and directing can mean but one thing—incompetency and a resultant failure.

Other criticisms have been made and other weaknesses pointed out but enough have been indicated to suggest that, as might be expected in any pioneering work, there are many vexing problems which are as yet unsolved. Some of the weaknesses are more important than others. Perhaps, too, some of the criticisms themselves are illogical. In all probability some of the objections to this movement are traceable to inexperience and incompetency, and some to a lack of outstanding success in instances where it has been "tried." Doubtless because the movement has been labeled "progressive," it has sometimes been adopted in name for advertising purposes, but not in spirit and in truth for educational ends.[1]

CHARACTER EDUCATION IN THE ACTIVITY SCHOOL

It might appear on first thought that we have gotten off our subject of character education in this description of the activity school, but a second thought should convince one that we have been discussing character education all through this chapter. While not all of the phases of this movement have been discussed, doubtless enough has been presented to indicate the excellent opportunities it offers for training in moral efficiency. Hence only a short summary is necessary.

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[1] Chapter VII of the "Thirty-third Yearbook," *op. cit.*, indicates the necessity for the evaluation of the results of the use of this approach and suggests some techniques that may be utilized; Appendix VIII is "A Partial List of Criteria for Evaluating the Educative Process."

That the substitution of an activity curriculum for a subject curriculum at the Lincoln School, New York, has not resulted in a decrease of achievement of pupils in the minimal essentials (a belief that is the basis of a common objection to the plan), as evidenced by records in standardized tests and by College Entrance Examination Board and other college entrance tests, is shown by L. T. Hopkins and J. E. Mendenhall in their new booklet, "Achievement at Lincoln School," Bureau of Publications, Teachers College, Columbia University, 1934.

There is no need to repeat what has been stated elsewhere in this volume concerning the necessity of giving opportunity for outlet and expression through normal situations vital to the individual. It may not even be necessary to suggest that it would be difficult to find more natural settings for our more or less formalized learning activities than those offered in this new type of school. The child's interests and talents are encouraged to develop in vital and hence functional situations. The unrepressive atmosphere encourages him to express himself —his ideas, ideals, plans, and ambitions—largely in his own way and largely at his own speed. Traditions, routine, rules, regulations, and formal prescriptions are reduced to a minimum. Conformity is required only when, in the opinion of the group, it becomes necessary to the successful completion of some project. Under such circumstances the child becomes responsive to necessary and desirable social pressure in the interest of successful individual and group achievement. He helps to plan, organize, and execute, and continuously evaluates his own contributions as well as those of the other members of his group.

Such usually suggested traits of character as industriousness, initiative, leadership, cooperation, loyalty, cleanliness, dependability, happiness, orderliness, perseverance, pride, responsibility, self-control and self-realization, workmanship, and service are all developed in these settings because they are absolutely necessary to schoolroom success. The child's relationships are as normal and natural as those in which he will find himself as an adult.

There is increased opportunity for continued growth through additional contacts, added responsibilities, and widened horizon as the child passes along into higher grades of the school. All of these additional, ever-increasing opportunities for service, usefulness, and self-realization help to advance him easily toward the time and place when he, as an adult, will face similar situations. What better opportunities for ethical training can be found than those in which the child grows naturally, happily, normally, and vitally? Coe evaluates these opportunities as follows:

> If a visitor to a progressive school asks, "What is your method of character education?" this is the reply that he receives: "You can see for yourself that these pupils are law-abiding, not through fear or compulsion, not as an act of submission, but through convictions and habits that are being born within happy cooperation with one another and with their teachers. When a fault is committed, or a conflict occurs, they face their situation and study a way out. They are having the experience of guiding conduct by thought, and therefore of both making rules and obeying them. When a job is undertaken, they stick to it until either it is finished or a real reason arises for not finishing it. They are not governed by their whims; they even impose necessary drill upon themselves. Towards their teacher their attitude is that of respect for superior knowledge, and friendly enjoyment of the help that is given them. This or that child attains a position of leadership because his fellows believe that he has merit; then, provided he exhibits both capacity for the tasks of a leader and devotion to the common weal, the other pupils loyally follow. Here is a healthy public spirit; here are rudimentary merit systems; here is a social unity, but along with it individual self-expression. This is our method of character education. We do not think of goodness as something to be added to doing well what needs to be done, and meeting social needs as they arise. All that you see here is character; it is within the whole school process—it is identical with the process."[1]

One has only to appreciate the main interest of the great initiators of this movement to see its relations to character education. For instance, Pestalozzi, Herbart, and Froebel all specified character as the main end of the educative process. Pestalozzi planned to attain this objective by the use of direct instruction, particularly through an integration of "heart, head, and hand." Herbart stressed the importance of actions arising, in turn, out of desires and ideals. Froebel, interested largely in emotional and volitional, rather than intellectual, training, emphasized the importance of capitalizing the spontaneous activity of the child toward the establishment of definite volitional interests and controls. Because of the work of these and other great souls, the activity school of today represents an excellent laboratory for the compounding of moral fiber.[1]

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[1] *Progressive Education*, vol. 7, pp. 161–162, May, 1930.

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[1] The possibility of activising the traditional school and definite suggestions for accomplishing this are set forth in C. D. Mead and F. W. Orth, "The Transitional Public School," The Macmillan Company, 1934. See also Fay Adams, "The Initiation of an Activity Program Into the Public School," Bureau of Publications, Teachers College, Columbia University, 1934.

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CHAPTER XIII

THE MOTIVATION OF CHARACTER EDUCATION

If this question were asked of a group of average adults, "Is there a place for the utilization of motivational devices in character education?" probably most of them would immediately answer, "No." Furthermore, many of them would qualify this with some such statements as: "One should do good for its own sake," "Being good for pay is selfish," "Goodness is its own reward," and "That would be commercializing proper behavior." A second question, "Well, then, how would you teach children to be morally upright?" would probably bring such answers as: "Lead him to see the necessity of it," "Show him how he himself develops when he assists others," "Teach him how to be good for the sake of goodness, rather than for some reward," "Direct his reasoning so that he will be able to discriminate between coercion and internal influence." Perhaps, ultimately, these answers are correct, but in the immediate present they may have less logic and practicability than might appear upon first consideration. Certainly they present a knotty problem for the educator and one on which, consequently, there is no great unanimity of agreement as to methods or procedures. The discussions of this chapter may shed some light on this troublesome topic of character-education motivation.

"Motivation," says Morrison, "is the purposeful establishment on the part of the teacher and the school of a drive toward learning the specific objectives in hand. It is a contest with adaptive inertia on the one hand and with misdirected curiosity on the other."[1] A motive is an inducer, inciter, or impeller, and it is always based upon interest. An interest does not necessarily result in a motive, but it is, at least, the starting point. Through aggressiveness toward attainment, interest develops into a motive.

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[1] Morrison, H., "The Practice of Teaching in the Secondary School," p. 108, University of Chicago Press, 1931.

SATISFIERS AND ANNOYERS

A motivating agent may be either positive—a producer of satisfaction which tends to encourage, develop, and maintain an interest; or negative—a producer of dissatisfaction which tends to discourage, decrease, and eliminate this interest. The educational importance of these satisfiers and annoyers is evaluated by Thorndike as follows:

> It should be clear from facts already stated that the original tendencies of certain states of affairs to satisfy or annoy are among the most potent determinants of human behavior and of those changes in it which result from education. Satisfaction and discomfort are, in fact, the great educative forces. . . . They are of very great value in the control of human nature because they are the roots of the phenomena which we call interests, desires, wants, and motives.
>
> There is no other means of arousing zeal for a given course of thought or conduct than by connecting satisfaction with it; the mind does not do something for nothing.[1]

Not the least important sentence in these paragraphs is the last one, "the mind does not do something for nothing."

There are not only a number of these satisfiers and annoyers but also a variety of ways in which these might be grouped and discussed; for our purposes here three classifications and contrasts will serve. We shall deal almost entirely with the satisfiers.

Material and Spiritual Satisfiers.—It is usually assumed, judging by ordinary ideals and activities, that material wealth brings the utmost in personal satisfactions, not only because of the feelings of accomplishment and success in having attained it, but also because so many conveniences and blessings that bring happiness can be bought with it. However, there are those who see no great or permanent comfort in material wealth and who obtain much more satisfaction in attaining spiritual wealth.

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[1] THORNDIKE, E. L.: "Educational Psychology," vol. 1, pp. 124, 295, Bureau of Publications, Teachers College, Columbia University, 1913.

F. J. KELLER, in "Day Schools for Young Workers," p. 76, D. Appleton-Century Company, Inc., 1924, places the blame for elimination from school as follows: "Children leave school for complex reasons, but far the most important one is dislike for school, and dislike for school grows out of failure of the school to capture interest either because of immediate pleasurable qualities or potential values."

Foremost in this group are those who are laying up for themselves "treasures in heaven." Others are those whose whole life and ambitions are tied up in artistic or professional pursuits with little thought of financial recompense. And there are still others who value a clear conscience more highly than any amount of this world's goods. These satisfactions in the spiritual realm are, for them, just as valuable and as influential as similar satisfactions are for those who delight in amassing material wealth. In school the material satisfiers are marks, athletic letters, promotions, prizes, positions, and other visible recognitions, while the spiritual values are exactly the same as those of adults, a clear conscience, or a pride in knowing one's self to be honest, truthful, ambitious, careful, kind, sympathetic, and punctual.

Present and Future Satisfiers.—Pleasures may also be classified according to whether they are immediate or remote. The primitive man was interested almost entirely in his present, either because he could not foresee the future or had not the ability to plan for it. The more civilized man becomes, the more he tends to give serious consideration to his own future, as well as to the future of his family, his community, and his country. In his schoolwork the pupil's immediate satisfiers are marks, opportunity for displayal of knowledge or ability, election or appointment to some office or responsibility, etc. His future satisfiers are promotions, awards, graduation, privileges, etc., toward which he strives.

Selfish and Unselfish Satisfiers.—The selfish individual is, as the term indicates, one who is interested only in self, with little or no regard for others or for the general good of society; the unselfish individual is the one who is interested in the general welfare and happiness of the group—the "good life," as it is being increasingly designated.[1] Cooperation and the lack of cooperation in school activities represent striking examples of selfish and unselfish pleasures. The pupil who "hogs the show" in athletics, dramatics, student activities, or even in curricular work undoubtedly gains just as much satisfaction as the one who submerges himself in favor of the general good of the team, cast, group, or class. It will be noted that this classification cuts horizontally across those mentioned previously; a selfish or an unselfish individual may be interested in material or spiritual wealth in either the present or the future.

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[1] One of William Penn's favorite quotations was, "He that does good for good's sake seeks neither praise nor reward, though sure of both at last."

Satisfiers Themselves Nonmoral.—It must not be assumed that any pleasure or comfort, displeasure or discomfort, possesses moral values in and of itself. The crook might take just as great delight in successfully staging and engineering a robbery as an honest man might take in promoting the development of a recreation center for underprivileged children. It is conceivable that one mother might be as pleased with her results in training a child to steal as another might be in teaching her child to be honest. This applies to all other possible combinations of these elements. A gangster might evince the utmost in unselfish service to his gang, receive a measure of spiritual satisfaction from his activities, and be interested in planning wisely for the future. As was pointed out in an earlier chapter, guiding these elements in the proper direction is just as important as originating and developing them.

Satisfier-annoyer Conflicts.—Where there is a possibility of more than one thought, ideal, or action, there is certain to be conflict, a hesitancy to accept one in preference to the other; the more nearly equal these alternatives are in estimated value, the greater will be the hesitancy and the more bitter will be the struggle as relative advantages and disadvantages are weighed.

In the first discussion above, both material and spiritual values fight for control. One individual may finally consider the former the more valuable and set it as his goal, while another may, after a similar struggle, consider it of less merit than a clear conscience. Of course, the conflict is usually not settled so easily and completely as this extreme case might indicate; there are possibilities of settlements or compromises at all points between these two decisions. Somewhere between them are located the points at which we finally establish our ideals of material and spiritual values.

Similarly, there is always a conflict between present and future satisfiers. The inexperienced child who sees a plate of tempting candy or cake will be greatly satisfied, at least temporarily, to eat his fill of it. His later experience, either because he has eaten too much or because he now has none to enjoy, will cause him to realize that he should not have partaken of it so freely. He will soon learn to forego, partially at least, immediate pleasure for future satisfaction. The usual example of this substitution of future for present satisfiers is that of the boy working his way through college by doing all sorts of menial and annoying tasks.

In exactly the same way there are always conflicts between selfish and unselfish interests. All of us are selfish by original nature. Self-preservation is one of our most deeply rooted instincts. The small child, like the animal, has no respect for the rights, privileges, or property of others. However, as he grows older and learns to appreciate his relationships with others, his horizon widens and he begins to realize that his fellows, too, have rights. Then his selfish and unselfish tendencies begin to fight for supremacy.

A closer examination will reveal that there is no such thing as a pure satisfier or a pure annoyer—one that does not have some element of the other. This was Shelley's idea when he wrote,

Our sincerest laughter
With some pain is fraught;
Our sweetest songs are those that tell of saddest thought.

Motherhood is not, by any means, pure unalloyed joy; there is much anxiety and trouble connected with it. Martyrdom is similarly painful. Upholding one's high ideals is often annoying. Charters states, in this connection:

> Only in children's literature and in dime novels do we find rewards that are purely pleasurable and penalties that are purely painful. In real life they are a blend, and we make our decisions on a percentage basis. We take the line of action which, on the whole, will be more pleasurable than painful. We can seldom hope for unmixed satisfaction in following a high ideal; nor for that matter can we predict an unmixed discomfort in pursuing a low ideal.[1]

The individual most concerned weighs the possibilities and chooses, or attempts to choose, the one that to him represents the greatest satisfaction and the least annoyance. Is character education concerned with these choices?

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[1] Charters, W. W., "The Teaching of Ideals," pp. 219–220, The Macmillan Company, 1927.

In ethical training we are, in general, more interested in spiritual, future, and unselfish satisfiers than we are in material, present, and selfish satisfiers, because these appear to be most profitable for the betterment of the race as a whole.[1] They tend to develop what Kilpatrick calls, "zestful social living." It may not be necessary to remark that, while the character educator is much more interested in what is "in" an individual, he must also be concerned with what is "about" him, because of the influence of this external environment. So we attempt to attach satisfaction to those ideals and actions we consider of most importance in order that they will be repeated and become established, and we associate dissatisfaction with those we consider of least importance in order that they will not be repeated, but will be eliminated. These encouragements and discouragements are the functions of rewards and penalties.

In brief, our implied educational program is, then, to (1) decide on our ultimate goals and objectives; (2) analyze the individual to see just what satisfiers and annoyers will be most effective; (3) supply, or apply, these satisfiers and annoyers; and (4) gradually lead the pupil to realize the relatively greater importance of spiritual, future, and unselfish satisfiers, and to increase his pleasure in these.

The Number and Variety of Satisfiers and Annoyers.—It is trite to remark that no two individuals are exactly alike. However, very often the teacher apparently recognizes that this is true in their physical and mental phases only. Or at least it would appear so, judging from the more or less uniform treatment they receive in the matters of motivation. It is just as reasonable to assume that no two of them are alike in sensitiveness and susceptibility to satisfiers and annoyers as it is to conclude that they are different physically and mentally.

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[1] Montaigne very attractively differentiated between those things which are about an individual and those which are in him in these words:

"We commend a horse for his strength, and sureness of foot, and not for his rich caparisons; a greyhound for his share of heels, not for his fine collar; a hawk for her wing, not for her jesses and bells. Why, in like manner, do we not value a man for what is properly his own? He has a great train, a beautiful palace, so much credit, so many thousand pounds a year, and all these are about him, but not in him."

One pupil may not be affected by ridicule but may laugh with those who ridicule him; at the other extreme, he may be so upset by it that he becomes entirely irrational; between these two extremes, he may be so influenced by it that he learns to control his emotions. One pupil may be most susceptible to a teacher's commendation, while another may ignore it entirely. One football player may learn from a coach's criticism, while another may become enraged or discouraged and quit the game.

The two lists of positive incentives shown on page 292 contain only twenty-three groups of reasons why pupils may be interested in doing good schoolwork, but, when the possibilities of combinations of these groups, and their opposites (as annoyers rather than as satisfiers), are considered, it can be seen that the total number will be staggering. Add similar sets of possible influences in the social, spiritual, vocational, personal, emotional, physical, moral, and recreational phases of the pupil's life and the possibilities will be even more numerous. Now consider the possibilities of combinations of all of these items from all of these groups and the total number will be still greater. Even this total is increased when one considers that influences change with the pupil's age, maturity, surroundings, ambitions, ideals, and sense of values.

It is probably true that, normally, nearly all pupils will be influenced by somewhat the same general causes, but even these in possible combinations will represent a large number and a great variety. Motivation is concerned with every one of these which, in any manner and to any degree, influences, through satisfaction or dissatisfaction, the individual pupil's ideals and habits. Thus character motivation, like any other type of educational motivation, becomes a matter of individual survey and diagnosis in the interests of discovering and applying those satisfiers and annoyers that will have the greatest effect. Certainly this is no simple procedure.

Incidentally, too, such a profile of a pupil's interests will represent a more accurate evaluation of his general character and personality than can be gained from a mere consideration of his expressed ideals and habits. The character educator is at least as much interested in these internals as he is in externals.

This brings us naturally to a consideration of intrinsic and extrinsic motivation.

INTRINSIC AND EXTRINSIC MOTIVES

In an older day when school duties were considered more or less unattractive and when it was believed that the discipline achieved through the accomplishment of these tasks was of prime importance, more or less artificial measures were utilized to obtain and maintain interest and attention. Some of these measures were relatively pleasant and positive while others were unpleasant and negative. But all, or nearly all, of them were extrinsic, that is, outside the individual and not closely related to the activities and interests themselves. As modern educational psychology developed, there arose with it an opposition to these external devices and an increasing attention to internal drives. Out of this conflict came the "interest and effort" controversy with which we are all somewhat familiar. Thorndike puts his finger on the difficulty when he says, "The problem of interest in teaching is not whether the children shall learn with interest or without it; they never learn without it; but what kind of interest it shall be; and from what the interest shall be derived."[1]

A short discussion of these two positions commonly held is pertinent to an evaluation of the motivational devices that may be used in character training.

Intrinsic Motives.—The supporter of the view of internal or intrinsic motivation holds that self is an active, purposeful, and dynamic being composed of a great array of fundamental interests, abilities, capacities, and potentialities, all of which can be developed and directed, or, if necessary, redirected. He believes that no two individuals are alike. He believes that the main end of education is the discovery, capitalization, and organization of these elements—childish experiences, ideas, ideals, questions, desires, problems, and interests—toward a more complete self-expression and self-realization consistent with the good of society in general. He does not believe that the use of artificial, external, and extrinsic devices is defensible, logical, or effective in achieving this end. A few quotations will help to clarify as well as justify this position.

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[1] Thorndike, E. L., "Principles of Teaching," p. 54, A. G. Seiler, 1911.

DEWEY: "And . . . the introduction to technique must come in connection with ends that arise within the child's own experience, that are present to them as desired ends, and hence as motives to effort."[1]

"Teachers—and this holds especially of the stronger and better teachers—tend to rely upon their personal strong points to hold a child to his work, and thereby to substitute their personal influence for that of the subject-matter as a motive for study. The teacher finds by experience that his own personality is often effective where the power of the subject to command attention is almost nil; then he utilizes the former more and more, until the pupil's relation to the teacher almost takes the place of his relation to the subject. In this way the teacher's personality may become a source of personal dependence and weakness, an influence that renders the pupil indifferent to the value of the subject for its own sake."[2]

MORRISON: "It is probably safe to say that no actual learning, in the sense of personality adaptation, ever takes place, even under repetitive drill, apart from an inner drive in the direction of adaptation commonly but inaccurately described as a desire to learn."[3]

WILSON: "The child's work is motivated whenever he sees a real use in it—whenever it satisfies some need he feels, provides some value he wants, supplies some control he wishes to possess, secures some desired end, or helps him to attain any definite goal."[4]

LOWTH: "School work is motivated when pupils work because they want to and not because the teacher asks them to do something. . . . We need to realize that the best work of the world is really not done under compulsion, but rather from an inner impulse born of genuine interest, either immediate or remote. We cannot think of men like Edison, or Lloyd George, or Ford, as being driven to their tasks. They work because they love to work, because they have great purposes to realize and goals to reach. Life is tremendously interesting to such people because it is full of intensely attractive problems. Their work has the highest type of motivation. . . . The work of the school should be based on the needs of children and appeal to and utilize their experiences, if it is to be well-motivated, interesting, and therefore successful."[1]

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[1] *Elementary School Record*, vol. 1, March, 1900.

[2] DEWEY, J., "How We Think," p. 49, D. C. Heath & Company, 1910.

[3] MORRISON, H., *op. cit.*, p. 107.

[4] WILSON, H. B., and G. M. WILSON, "The Motivation of School Work," p. 15, Houghton Mifflin Company, 1921.

Hopkins: " . . . if the method of teaching is to be effective, it must be of the type which develops the greatest amount of inner drive or purposing, inasmuch as this produces a real interest in playing the game, which in turn causes the learner to put forth stronger efforts to manipulate the materials so as to win."[2]

Hartshorne: "Yet there is increasing dissatisfaction with the reward system and less and less dependence upon it for motivation of activities. Beads and coups and merit badges, dear as they are to the heart of a child, are hardly a substantial foundation for the motivation of life's duties, and when a leader deliberately cultivates dependence upon such external awards, even though they have no intrinsic value, he helps to establish those very self-seeking motives which gnaw at the vitals of our social order."[3]

The only real and justifiable motivation then, according to these students of education, comes from within and is based upon such activities, desires, capacities, characteristics, and tendencies as imitation, rivalry, manipulation, entertaining, collecting, preserving, adventuring, being mentally and physically curious, mastering, expressing, communicating, loving approval, constructing, and many other basic elements of self-expression and self-realization.[4]

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[1] Lowth, F. J., "Everyday Problems of the Country Teacher," p. 454, The Macmillan Company, 1927.

[2] Hopkins, L. T., "Curriculum Principles and Practices," p. 181, Benjamin H. Sanborn & Company, 1929.

[3] Hartshorne, H., "Character in Human Relations," p. 39, Charles Scribner's Sons, 1932.

[4] Four illuminating chapters on the general theme, Interests as Liberal Education, will be found in T. H. Briggs, "Secondary Education," The Macmillan Company, 1933.

If this view is correct, the question naturally arises, "How can these elements be appropriately capitalized and improved?" Probably one of the best answers, certainly one of the most clean-cut, is that of Thorndike who suggests the following aids to the improvement of any activity:

1. Interest in the work.
2. Interest in improvement.
3. Significance.
4. The problem-attitude.
5. Attentiveness.
6. The absence of irrelevant emotional excitement.
7. The absence of worry.[1]

These various aids and devices are discussed elsewhere in this volume and their presentations need not be repeated here.[2] It is well, however, to emphasize again that no real and vital interest and attention can be devoted to a school task unless the pupil himself, either through the assistance of the teacher or of others, is brought to realize that it represents a vital problem for him, and that he, in the last analysis, must recognize and accept the responsibility for solving it successfully.

Extrinsic Motives.—Motivational devices for securing and holding the pupil's attention to his school tasks, of any and all types, fall very easily into two groups, positive and negative, representing what are usually designated as rewards and penalties.[3]

Positive Incentives.—These are recognitions, awards, or rewards given for the achievement of desired duties or obligations. A few of these personal incentives, some of which were listed in Chap. IV, are those indicated below. It will be recognized, of course, that some of these are more appropriate for certain ages and grades than others, and also that some of them are more artificial than others.

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[1] THORNDIKE, E. L., "Educational Psychology," vol. 2, p. 226, Bureau of Publications, Teachers College, Columbia University, 1913. This entire chapter (VIII), The Factors and Conditions of Improvement, should be read.

[2] See pp. 95–98; 122–123; 199–200; 264–273.

[3] "The Motivation of Young Children," by Lucille Chase, a University of Iowa Study in Child Welfare, vol. 5 no. 3, 1932, is an experimental investigation of the effect of certain types of external influences on the activities of younger children.

1. Marks, ratings, measurements, and evaluations.
2. Publicity on honor rolls, in publications, in assembly, etc.
3. Badges, ribbons, pins, medals, buttons, colors.
4. Certificates, letters, and cards of commendation.
5. School monogram and insignia; athletic, activity, scholarship, citizenship, service.
6. Social events: picnics, parties, banquets, receptions, hikes, trips, swims.
7. Special privileges in assembly, home room, cafeteria, playground, library, gymnasium, and traffic.
8. Honor positions: guides, ushers, assistants at information desk, in office, in library, in supply or book store, in fire drills and traffic.
9. Commendatory letters and notes to parents.
10. Prizes, scholarships, honors, trophies, and awards.
11. Exemptions from tests, final examinations, homework, etc.
12. Admission to honorary clubs, groups, and organizations.
13. Permission to do extra tasks, work, and activities.
14. Eligibility for public performance, interscholastic competition.
15. Electives, special classes, and similar privileges.
16. Honor of entertaining teachers, mothers, and visitors.
17. Care of flag, cabinet, supplies, trophies, material, exhibits, plants, trees, flowers, shrubs, fish, and birds.

In addition to these possibilities of individual recognitions, many of which are equally appropriate for group awards, the following are suitable for recognizing the merit or accomplishments of a home room, class, section, club, organization, or other group:

1. Banner, pennant, door plaque, colors, flag, and insignia.
2. Choice of home rooms.
3. Pictures, plants, fish, birds, and other ornamentation.
4. Initiating, organizing, and promoting drives and campaigns.
5. Assuming honor activities and positions in study hall, assembly, cafeteria, playground, gymnasium, swimming pool, and corridors.
6. Traffic and seating privileges in assembly, cafeteria, and playground.

No one can doubt but that these and similar positive incentives do have a powerful influence on individual and group attitudes, ideals, and actions, and that they help to develop a sensitiveness to group, individual, and self approval that promotes the development of higher social standards. Psychologically, in one way at least, they are sound because they capitalize the individual's desire for competition and recognition.[1]

Negative Incentives.—The influence of dissatisfaction or annoyance is in some ways as powerful, vivid, and permanent as that of satisfaction or pleasure. In a limited sense it appears to be about as logical to discourage bad behavior by imposing a penalty as it is to encourage good behavior by offering a reward. Increasingly, however, the former is being looked upon as a sort of medicine to be used only when the conditions have reached a sorry state. Certainly, it is less utilized now than it was in the good old days and is, apparently, judged as being of less value than formerly, as the three following quotations would indicate.[2]

Dr. Samuel Johnson: "My schoolmaster beat me most unmercifully, else I had done nothing."[3]

Alcuin: "It is the scourge that teaches children the ornaments of wisdom and to accustom themselves to good manners."[4]

Oliver Goldsmith: "Whatever pains a master may take to make learning agreeable to his pupil, he may depend it will at first be extremely unpleasant . . . and I know of no passion capable of conquering a child's natural laziness but fear."[5]

It was pointed out in Chap. IX that punishment should be natural in order to be most effective. This idea of "let annoyance attend the wrong" is the theory of "natural consequences," propounded by Emerson in his "Compensation," by Herbert Spencer, and by many other educational thinkers. If the child is burned by the stove, pricked with a pin, or scratched by the cat he very easily and naturally associates discomfort with these objects and soon learns to avoid them. Such an association is not only exceedingly effectual because it is presented at the most appropriate moment psychologically, but it is also impersonal.[1]

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[1] An excellent article to read in this connection is Agnes Repplier, Ever Grateful for the Prize, *Atlantic Monthly*, October, 1928. See also E. L. Thorndike's monograph, "An Experimental Study of Awards," Teachers College Press, New York, 1934. Carol Chen Shu-Kuei's doctoral dissertation, "Honors and Awards in American High Schools," is the most complete descriptive study ever made of the use of these devices. It was published, 1933, by The Hillside Press, and may be obtained from Amy G. Lewis, Room 710, 150 Fifth Avenue, New York.

[2] These views might be contrasted with those of Plutarch, who wrote ("Education of Boys," Bardeen, 1910), "I affirm that boys should be led on to the performance of noble action by admonitions and arguments—most decidedly not by blows and harsh treatment. I regard such treatment as more suitable to slaves than to free-born citizens. It blunts the sensibilities and engenders a distaste for work."

[3] Quoted in *DeBow's Review*, vol. 1, p. 533.

[4] Dodd, "Early English History," p. 149, George Bell & Sons, Ltd., 1913.

[5] Quoted in *DeBow's Review*, vol. 1, pp. 532–533.

This theory is satisfactory within proper limits and these are determined by the possible seriousness of the penalty. Being burned but slightly on the stove may be exceedingly educative and may even prevent more dangerous contacts, but being seriously burned represents too grave consequences. Even a pin prick or a cat's scratch may be dangerous and too severe under certain conditions. Perhaps, too, if it is slight, its effects may be only temporary and of little avail in preventing later maladjustments.

The usual forms of negative incentives are the following:

1. Suspension or dismissal.
2. Corporal punishment.[2]
3. Unfavorable reports to parents.
4. Group disapproval, individual disapproval, and self-disapproval.
5. Isolation and detention.
6. Withdrawal of privileges.
7. Requiring of apologies.
8. Reprimands, threats, ridicule, censure, and sarcasm.[3]
9. Saturation, or tiresome repetition.

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[1] The athlete who is ineligible because he fails in his schoolwork, the pupil who loses five valuable minutes in a test because he was late, or the student actor who misses his cue in a dramatic performance suffers natural consequences and can put the blame on no one but himself.

[2] According to Professor Ellsworth Faros, who has made extended studies of punishment among primitive peoples, the punishment of children appears to be a product of civilization. He states that in the ten years of observation of the native Bantus of Central Africa not a single case of a child's being punished was noted. Even among the Eskimos and the North American Indians the punishment of children was unknown before the advent of the white man.

[3] The following quotation concerning an ancient teacher's reproof is pertinent, "Horace appears in good humor while he censures, and therefore his censure has the more weight as supposed to proceed from judgment, not from passion."

Are these devices really effective, and can the use of them be justified in the modern school? The answers to these questions represent the theme of the following section.

Evaluation of Extrinsic Motives.—As has been previously suggested, there has been, in recent years, an increased criticism of, and opposition to, external motivating devices. Dewey, for instance, is skeptical of the value of attention that is secured by attaching "some feature of eductiveness to material otherwise indifferent," that is, "to secure attention and effort by offering a bribe of pleasure." Such a procedure, says he, "is properly stigmatized as 'soft' pedagogy; as a 'soup kitchen' theory of education."[1] In this same connection Woodworth states:

> Unless you can get up an interest in a system of activities you can accomplish nothing in it. Extraneous motives may bring you to the door of a system of activities, but, once inside, you must drop everything extraneous. . . . To accomplish anything in such a task (reading and study) we must really get into that subject, absorbed in it, finding it interesting and being carried along by the interest of it.[2]

Under the heading, Spurious Motivation, Morrison writes:

> The school in its devotion to lesson-learning and ground-to-be-covered not infrequently sets up spurious motivation, that is, motivation calculated to stimulate the pupil merely in the direction of the successful performance of tasks. . . . Even the work of the teacher who has clearest educational insight and the best of pedagogical skill is frequently handicapped, if not negatived, by the spurious motivation set up under the misdirected efforts of well-meaning but unwise parents and administrative systems. . . . Nevertheless, the usual effect is at best casual, and in the majority of cases the removal of the stimulus removes the motivation as well.[3]

The real objections to the use of these extraneous devices are not difficult to find. They are: (1) the possibility that the main interest is established and remains in the honor, prize, or award rather than in the activity itself:[1] (2) that interest may cease once this external goal has been attained, achieved, or won; (3) that only a superficial, stinted, or pretended interest, just enough to win the reward, may be aroused; and (4) that, in case of negative devices, antipathy, resentment, and even antagonism, either toward the task or toward the one who applies the measures, may be aroused.[2]

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[1] Dewey, J., "Democracy and Education," pp. 148–149, The Macmillan Company, 1918. The theme of this entire chapter (IX) is Interest and Discipline.

[2] Woodworth, R. S., "Dynamic Psychology," pp. 70–71, Columbia University Press, 1918.

[3] Morrison, H., *op. cit.*, p. 111.

However, on the other hand, there appears to be some advantages in the use of an extraneous device. Hartshorne, for instance, says:

"As a means of getting action it is not to be put lightly aside, for it has no doubt started many a boy and girl along the road to high achievement."[3]

Reagan evaluates the teacher's responsibility as follows:

"Every word, look, and act on the teacher's part—every question asked, every statement made, every explanation given, every word of commendation or reproval uttered, every change of countenance, every bodily movement or posture—tends to result in more pupil effort or in less pupil effort."[4]

The main values of such devices are: (1) they motivate to immediate action where there appears to be no interest or attention; (2) they are comparatively easy to develop and handle; (3) they offer graduated opportunities for nearly all pupils; (4) they bring other motives, interests, and possibilities into view as the pupil works toward them; and (5) they are natural because they capitalize such characteristics as rivalry, collecting, ownership, expression, and mastery.

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[1] Peters points out this possible weakness even in monitorial duties in these words: "Indeed these activities are likely not to be much connected in the child's mind with citizenship or even with practice service; they are like to be done by the pupil in the spirit of being 'it' in a game with consequent gratification to his natural craving for recognition." C. C. Peters, "Objectives and Procedures in Civic Education," pp. 119–120, Longmans, Green & Company, 1930.

[2] An excellent discussion of coercion and learning will be found in Chaps. VI and VII of Kilpatrick, "Foundations of Method," The Macmillan Company, 1925. Many schools are initiating programs designed ultimately to substitute other types of recognition, principally satisfaction, for school marks. For instance, the elementary and junior high schools of Newton, Massachusetts, abolished marks in 1933.

[3] Hartshorne, H., *op. cit.*, p. 39.

[4] Reagan, G. W., "Fundamentals of Teaching," p. 317, Scott, Foresman, & Company, 1932.

In addition to the arguments mentioned above there is one more that deserves attention. It is suggested by Thorndike's sentence at the beginning of this chapter, "the mind does not do something for nothing." All of our living is based on this "getting something for doing something," obtaining satisfaction and avoiding dissatisfaction. Note the frequency with which this do-obtain relationship is suggested in the Bible.

> Blessed are the pure in heart; for they shall see God.
> For if ye forgive men their trespasses, your heavenly Father will also forgive your trespasses.
> But lay up for yourselves treasures in heaven.
> But seek ye first the kingdom of God and His righteousness; and these things shall be added unto you.
> Honor thy father and thy mother that thy days may be long.
> And thy Father which seeth in secret shall reward thee openly.

While, theoretically, an extraneous motive is indefensible, yet, practically, it has some features that commend it. A pupil who learns his lesson, takes a proper attitude, or performs a worthy act because of a love of approval or fear of disapproval of his teacher, parents, or classmates is admittedly acting on the basis of a poor motive; yet even a poor motive is better than no motive at all or a motive that amounts to no motive at all because the pupil cannot grasp it. It is, at least, effective in getting things started.

Furthermore, why is it not as reasonable to assume that improvement can be made in motives just as improvement can be made in ability to achieve in algebra, music, or football? Certainly initial attempts in these activities do not represent the highest ideals of skill the teacher or pupil may have. They probably represent pretty pitiable and discouraging attempts. However, as his training continues the child learns to solve more accurately, sing more beautifully, and play the game more skillfully. If he is not expected to begin at the top in general educational activities, why should he be expected to begin at the top in motivational ideals and values? Why cannot the "associative shift" be utilized in motivation as well as in other phases of educational growth?

While the child is young his actions will have to be influenced by extraneous devices, but as he becomes older he can more easily be taught to recognize and appreciate the real values of things and experiences on their own merits. Scaffolding is a necessary part of the construction of a house, but to leave it standing after the house is completed would be ridiculous. Scaffolding is just as important in the erection of the pupil's "house," and it would be just as ridiculous if left standing. Not only the utilization of these extrinsic devices, but the gradual removal of them as the pupil is able to get along without them is an important part of any plan of motivation.

Extremes Are Usually Somewhat Vicious.—Somewhere between the one extreme of motivation based entirely upon intrinsic values and the other extreme of motivation based completely upon extrinsic devices, the practical educator must find his place. This position will depend upon the age, maturity, experience, judgment, and vision of his group. Moreover, he will strive continuously and fairly to conserve natural interests, arouse others, and work to make these functional and valuable without the use of artificial and unrelated measures.

APPROVAL AS A MOTIVATOR

Motivation is indissolubly bound up with approvals (and disapprovals) and these fall easily into three classifications: (1) group, (2) individual, and (3) self. The place and importance of each will be indicated in a paragraph or two.

Group Approval.—Every normal individual is exceedingly sensitive to the opinions and evaluations of the group with which he associates or which he considers important. Not all individuals are sensitive to the same approval, of course. The upright person does not seek, nor is he influenced by, the disapproval of the crook; neither is the crook influenced by the disapproval of the upright man. Each is sensitive to the approval and disapproval of those who are somewhat like himself. These are powerful influences that the educator of the new day is attempting to crystallize into school morale and to capitalize for the improvement of all individuals and activities concerned.[1]

Individual Approval.—Every one of us is a hero worshipper. Our heroes are those whose ideals and actions appeal to us as most attractive, depending largely upon our own interests and ambitions. Some of these heroes are long since dead, some are fictitious, some are imagined projections of ourselves, but some of them are real flesh-and-blood contemporaries. One of the boy's first heroes is his father, as is interestingly pictured in the current series of "That's My Pop" cartoons. His second hero is probably his teacher.[2] Still later this same boy's hero may be a brother, friend, athlete, local business or professional man, or other individual. Heroes change as surely as ideals and activities change. The extreme importance of the teacher in this relationship is pointed out in Chaps. IX and XIV.

Self-approval.—This third type of influence is probably more far-reaching than either of the two discussed above. Says Schiller: "Every man stamps his value on himself. The price we challenge for ourselves is given us. There does not live on earth the man, be his station what it may, that I despise myself compared with him. Man is made great or little by his own will." Satisfaction over the completion of a task or the accomplishment of an ideal or ambition brings a genuine thrill of delight that very effectively colors subsequent ideals and actions. Such self-approval is all the more valuable when the individual is a keen self-critic. In such an instance the one who wins his own self-approval has ample reason to be thrilled. This satisfaction, as Charters points out, may be either largely intellectual or largely emotional. Probably in most instances it is a combination of both. The individual who reasons out a situation, chooses the plan that appears to have the most to commend it, and whose subsequent actions justify his confidence and good judgment has the satisfaction that encourages him to try the process again. He may have a glow of happiness in case he just "guesses and hits it right" but such a thrill is more temporary than the one that is the outcome of logical and reasonable activity.

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[1] For a description of a sensible "Approval Program," carried on in the Garfield Heights (Cleveland) School System, see Elizabeth C. MacLearie's article under this title in *Junior-Senior High School Clearing House*, vol. 9, no. 2, pp. 106–107, October, 1934.

[2] Charters, after discussing the influence of the teacher's disapproval, says, "Few teachers need to fear that they will praise too freely." *Op. cit.*, p. 229.

In summary, group, individual, and self-approval are three all-powerful influences stimulating to behavior. But, as has been pointed out many times in this book, and the author hopes not unnecessarily so, such influences must be headed in the right direction. Approval by a gang of crooks, by the leader of the gang, or by one of the group's members is just as influential in stimulating to further action as similar approval by a Sunday-school class, by its teacher, or by one of its members. The responsibility of the teacher is to see that not only are these urges for approval capitalized, but that they are capitalized in the proper direction.

IMAGINATION AS A MOTIVATOR

Three decades ago President Eliot evaluated imagination in these words:

"The imagination is the greatest of all human powers, no matter in what field it works—in art or literature, in mechanical invention, in science, government, commerce, or religion; and the training of the imagination is, therefore, far the most important part of education."[1]

In the modern concept of character education imagination is just as important as in any of the other phases of man's activities that President Eliot mentioned in the above quotation.

All ambitions, hopes, and aspirations are merely projected pictures in which the self occupies the center of the stage. The individual who can see only the present and the immediate cannot prepare for the future; nor can he relate his own present to the future that he cannot see. Hence he can have no well-ordered general policy or thread of continuity or progress running through his pattern of living. His life is a pile of boxes which can be scattered with a slight push because they are not fastened together in any way. Such an individual is an animal merely living from day to day. He can never have much in the way of a desirable and worthy character. Without imagination there is

[1] *Proceedings of the National Education Association*, vol. 42, p. 51, 1903.

no stimulation, and without stimulation there is no improvement in character, which is vitally concerned with discriminating choices.

"Experience is the best teacher" runs another adage that has been told through the ages. This may be true, but at the same time experience is not the only teacher. The modern emphasis upon "vicarious experience" is but another way of stressing the importance of substitutive imagination. Usually, up to now, this expression has been applied largely to teaching aesthetics, music, art, and literature, but it is just as applicable and necessary to the successful teaching of history, geography, science, and ethical character.

REASONING AS A MOTIVATOR

Intelligent discrimination is another important element in motivation, particularly with the older, more mature pupils; it is through this that causes and effects are related, new interests originated, the connection of new interests with old seen, satisfactions and dissatisfactions interpreted, and the relative values of ideals and activities estimated. Moreover, the improvement, as well as the effectiveness, of motives is more probable on this basis than on the basis of more or less purely emotional reactions only. Character education is concerned with conscious choices, and wise conscious choices are possible only through moral deliberation. For a more complete discussion of this topic see pages 48–55.

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CHAPTER XIV

THE TEACHER AND CHARACTER EDUCATION

The Importance of the Teacher.—"As is the teacher, so is the school," runs a well-known epigram, which indicates the relationship of these two. Six more recent quotations will also suggest the significance of the teacher in the task of character education.

"The most important single force at the disposal of the school for the up-building of character is undoubtedly the character of the teacher."[1]

These are prime essentials (large and beautiful school grounds, up-to-date buildings, a curriculum that makes a sincere, intelligent, and courageous approach to the real problem of living), but an even greater essential is the teacher—a teacher who not only has more understanding of the changing American scene, of the various agencies of character education, of its objectives and theories, of the research related to it, but also has the understanding and vision necessary correctly to interpret a curriculum which gives adequate consideration to the developing child, transmits the best of cultural heritage and experience, discusses contemporary questions and issues, and has a definite concern for the shaping of the future—and also the teacher must know how to conduct classroom procedures so that they contribute to character education.[2]

"Finally, and of greatest importance as educative factors, are the personality and influence of the living men and women who are in the environment of youth. . . . Great, inspiring, living teachers can do infinitely more than the mere pursuit of a subject toward the determination of what shall take root."[3]

"Classroom teachers have no higher responsibility and no larger opportunity for service than are presented in the problem of character education."[4]

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[1] SHARP, F. C., "Education for Character," p. 9, Bobbs-Merrill Company, 1927.

[2] Character Education, "Tenth Yearbook," Department of Superintendence, p. 277.

[3] BOLTON, F. E., "Adolescent Education," p. 405, The Macmillan Company, 1931.

[4] "Seventh Yearbook," Department of Classroom Teachers, p. 3, 1932.

"Everything the teacher does, as well as the manner in which he does it incites the child to respond in some way or other, and each response tends to set the child's attitude in some way or other. . . . With the young, the influence of the teacher's personality is intimately fused with that of the subject; the child does not separate nor even distinguish between the two."[1]

"The teacher's direct and continuous contact with pupils makes him the most important member of the school staff from the viewpoint of character building."[2]

While, naturally, the teacher cannot be credited with all successes nor discredited for all failures in a community's program of ethical education, yet she is, because of the nature of her activities, in a most strategic position to make valuable contributions to it. The purpose of this chapter is to indicate some of the possibilities, as well as some of the limitations, of her work in this connection.[3]

HARMFUL CHARACTERIZATIONS OF THE TEACHER

The average woman teacher is sometimes caricatured as a lantern-jawed, vinegar-faced, wasp-waisted, psyche-knotted, mutton-sleeved old specimen who is a poor matrimonial bet. The opprobrium, "old-maid school teacher," has been common for years. "The teacher is like a pin—pointed in one direction and headed in another," runs a recent description of this important community servant. For a long time the author has collected from newspapers, magazines, books, motion pictures, and other sources, cartoons, clippings, jokes, verses, and similar material relating to teachers and teaching. A glance through this material is most irritating and discouraging. Some of it is, of course, in light jest, but a part of it is in more serious tone, and all of it is noxious.

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[1] Dewey, J., "How We Think," pp. 47–48, D. C. Heath & Company, 1910.

[2] Education for Character, *Research Bulletin of the National Education Association*, vol. 12, no. 3, p. 131, May, 1934.

[3] The most comprehensive treatment of the relation of the teacher to character education is the "Seventh Yearbook," *op. cit.*, which was designed "to help teachers in meeting this responsibility (character education) intelligently and effectively."

It is needless to state that all such characterization, even though in fun, is not only decidedly inaccurate, and increasingly so as education advances, but is also deleterious to the teaching profession. It represents a mighty obstacle that must be overcome before teachers and teaching will be able to command the recognition and respect they so richly deserve.

In one way these attitudes toward the woman teacher are but natural when we consider the long up-hill fight woman has had from the day when she was a mere chattel, with no more rights than an ox or a horse, and could be sold, rented, given away, or even, as in ancient Roman law, killed by her husband, to the present time when she, in theory at least, is considered man's equal and enjoys most of his privileges.[1] She has usually been considered inferior to man; even Emerson uses the expression, "woman, the lesser man."

But not all of the hindrances to women teachers' taking their places as ordinary, honest-to-goodness human beings like other women are to be found in ancient times; some of them can be found in contemporary history. Note what a hullabaloo short skirts, rolled stockings, and bobbed hair caused throughout the country within the past eight or ten years, and how hundreds of school boards, probably influenced by newspaper accounts of other board's actions, made rulings concerning these and other similar personal matters. Even today, 1935, dozens of school boards have definite regulations concerning the material, design, and length of the teacher's dress.

In the teachers' contracts of one city are to be found, now, a number of ridiculous "promissory notes." Three of these will illustrate: "I promise not to go out with any young men except in so far as it may be necessary to stimulate Sunday School work" (Sunday-school work is probably popular in this city!); "I promise to eat carefully, to sleep eight hours a night . . . " (would it not be just delightful if all of us could keep such promises?); and "I promise not to fall in love, become engaged, or secretly married." (What a pessimistic or hypocritical individual it must take to sign this note!)[1]

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[1] Even in the United States married women had no property rights until late in the nineteenth century; but by 1930 only nine states had discriminating restrictions on these rights of husband and wife. Equal rights for guardianship were in force in only fourteen states in 1900, but in thirty-nine states in 1930.

It may be held that the woman teacher at times deserves the doubtful compliments previously suggested because of her ways of performing school tasks, her manner of dress, etc., and so it appears, on the surface at least, that such a charge is justified. But is it? In a recent Sunday supplement of a large city newspaper appeared a full page of "Strange as It Seems" material by John Hix. About half of this page was taken by a colored drawing of a somewhat disheveled old lady seated in a chair, with a halo around her head and her socks down over her shoes. The explanation ran as follows: "Miss ____ ____ __________ of (large city), (large eastern state), has worn the same dress 21 years, the same shoes 30 years, walking to school five miles daily for 21 years, and taught in the same school 42 years." Was she, or the school board that employed her, to blame for such an uncomplimentary picture? A community will tend to get from its teachers just about what it wants. Hence, in the last analysis the community, and not the teacher, is to blame for disparaging remarks made about its educators.

This interesting but irritating picture is included for three reasons: (1) to indicate that woman is just what she is because man has made her, or allowed her to become just that; (2) to suggest that the woman teacher can never become a fully-acceptable, accepted, and respected member of the community so long as she is required to meet standards that discriminate against her and so prevent her from becoming "a man's woman" and "a woman's woman"; and (3) to indicate some of the important details, attitudes, and practices that must be changed before the teacher can be wholesomely and completely accepted by the children she teaches.[2]

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[1] The first "note" is reminiscent of an early rule of one of our most famous women's colleges, "Young ladies are allowed to associate with no gentlemen acquaintances unless they are returned missionaries or agents of benevolent societies." If those young ladies were normal human beings that community must have been well "missionaried" and "benevolented!"

[2] George F. Miller's, "Letters from a Hard-boiled Teacher to His Half-baked Son," published by the Daylion Company, Washington, D. C., will be found not only unusually different but delightfully refreshing and thought-provoking. Every teacher should read it. Letter 11, written on

In much the same way, but to a lesser degree, the average man teacher is burlesqued and ridiculed as an unpetticoated, effeminate brother who "could not hold a job in a real man's world." The general opinion appears to be that a man who competes with a woman in seeking teaching positions, or who does a woman's work in teaching, must, by the very nature of the case, take on some of her qualifications and characteristics. Even Susan B. Anthony, in addressing the famous educational convention in Rochester in 1863, spoke along the general idea that woman can be a teacher but not a doctor or a minister, and, hence, that a man who teaches has only "woman's brains." Often the man teacher is ridiculed as a modern counterpart of our dull-witted, angular, awkward, freakish old friend, Ichabod Crane, himself a "schoolmaster." Note, also, how easily the expression "absent minded" conjures up "college professor"; and recall, too, the widespread current raillery of the President's "Brain Trust."

Probably the teacher is different from the average woman in the community, but she is different in highly desirable ways: she has a better education, higher personal standards, higher ideals of general good citizenship, a broader experience with people, places, and events, and probably better judgment. In short, as the author has stated elsewhere, he would be more willing to trust anything he considers dear and sacred to the average teacher of the average school than to the average member of any other calling in the community, bar none. In view of her high ideals, ambitions, education, and general maturity, does not the teacher represent one of the most important of the community's influences for the development of worthy character?

LIMITATIONS OF THE TEACHER'S INFLUENCE

In spite of all that has been said concerning the vital importance of the teacher in character education and also in spite of popular opinion, there is some doubt as to whether or not she really functions as effectively as is commonly believed. For instance, the findings of the Character Education Inquiry

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the theme of Wu Fu's "Shabby feathers make shabby birds," is especially appropriate here. See also Sam R. Lacock's discussion of The Bernreuter Personality Inventory in The Selection of Teachers, *Educational Administration and Supervision*, vol. 20 pp. 59–63, January, 1934.

indicate that the teacher appears to have relatively little influence on the character of the pupils; incidentally, this is less than that of the pupil's personal friends.[1] This inquiry, of course, represents only pioneering evaluation and also concerns itself with the measurement of a very small number of qualities. Hence, it is possible that subsequent investigations may prove otherwise. But it is significant that these first attempts bring conclusions rather at variance with popular belief. However, there are some very definite limitations on the teacher's efforts, four of which will be discussed briefly.

1. Classroom Teacher-pupil Contact Is Limited.—Fretwell says, "Every teacher knows that a boy frequently shows only a fragment of himself in demonstrating a problem in geometry, and still less in reading a lyric poem."[2] This is only another way of saying that about all a teacher can learn concerning a pupil is what he exhibits in her subject, her classroom, her presence, and in this lesson at this particular time of day; thus it is not safe for her to generalize this short, formal, and restricted contact to describe or evaluate him accurately in any other setting. Vice versa, it is just as illogical for him to generalize concerning her or to evaluate her from this limited experience. It represents again the old story of the three blind men, each of whom felt a different part of the elephant and drew their conception of the animal from this particular part. In the classroom both teacher and pupil are on parade, dressed up in the social armor required by the formalities of the occasion; consequently, neither is truly himself or herself. Not only is this setting limited and narrow, but in addition many of the basic elements that the individual utilizes in his real or outside life are not called into play in it.

Plato once said, "One can discover more about a person in an hour's play with him than is possible in a year's conversation with him." The typical athletic coach probably has more influence on the lives of the boys with whom he works than do any ten other men teachers on the faculty. He is one of them; he lives with them and works with them in all types of natural and informal situations in which many of the basic human emotions, ranging from the most depressing to the most exhilarating, are brought out. He experiences these emotions with the boys and they experience them with him. Little wonder that they accept him as one of their number and deliberately attempt to imitate him.

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[1] See "Studies in Deceit," Chaps. XV–XVII, and the summary on p. 338. Also "The Organization of Character," pp. 101–102.

[2] Fretwell, E. K., "Extra-curricular Activities in Secondary Schools," p. 23, Houghton Mifflin Company, 1931.

If this is so, then it is reasonable that teacher-pupil contacts outside of the classroom should be increased in number and broadened in variety so that both teacher and pupil will learn to look upon each other as natural, honest-to-goodness human beings. Extracurricular activities—clubs, programs, parties, publications, drives and campaigns, dramatics, music, literary activities, and student council—all offer excellent settings in which these more intimate, natural, and informal contacts may be developed. Outside activities—Sunday school, clubs, hikes, camping trips, excursions, visits, vacations, athletics, and similar community activities and interests—offer additional possibilities for the development of these educative relationships.

2. Often Teachers Do Not Represent Acceptable Ideals.—Comparatively few of the girls, and practically none of the boys, in the average school deliberately set out to imitate their teachers as teachers. Most of the boys and many of the girls want to become business and professional men and women; in a narrow sense, the teacher represents neither of these. Many of them, the boys particularly, thinking in terms of fine homes, automobiles, travel opportunities, modern clothes, and other forms of material wealth, cannot understand why any man or woman wants to be a teacher, with the usual low salaries and limited opportunities. But the pupil will readily imitate his story, movie, or cartoon hero, who may be largely or entirely fictitious. These have glamour that his teacher does not shed.

What can be done to increase the teacher's influence? Perhaps not a great deal immediately, but there are two main ends that may be gradually emphasized, and which should help somewhat. The first is an emphasis upon things other than material wealth—service, helpfulness, and contributions to mankind—as constituting the real goal of man's ambition. All of us have been guilty of overemphasizing the importance of education for financial betterment, and formerly, more than now, this was one of the main talking points of guidance. With an increased emphasis on other kinds of wealth, and particularly on the necessity of, and the opportunities for, helpfulness, this financial objective will become less and less influential.

Probably still less can be done in the matter of dressing up the teacher so that she will be a most up-to-date and modern individual whom the girls, especially, will attempt to imitate. By the very nature of her calling she must be somewhat conservative, but at the same time she must keep up with the style in her clothing, hairdressing, ideals, and actions in order to remain close to her pupils and community. Of course even a slight imitation of the conservative is probably more sensible than a greater imitation of the ultra modern. Furthermore, the pupils will some day come to recognize that the externals of dress are not to be compared with the internals of character. As a matter of fact, it will be noted in the two studies to be mentioned later in this chapter that the students rated "personal attractiveness" very low as an essential quality of teachers. How many of us, who in an early day secretly or openly ridiculed our teachers, have come in later years to appreciate their fine qualities and contributions, which were somewhat overshadowed by our demand for tinsel and decoration?

3. The Influence of a Woman Teacher upon Boys Is Limited.—This weakness of our educational system has often been pointed out. The lady teacher may have the finest of ideals and ambitions, and may even command the utmost in respect from her boy pupils, but despite all of these the fact remains that she is still a woman. The boy wants to be a man and, especially from early adolescence on, needs the influence and pattern of a "he-man" whom he will be quick to follow, particularly, as is often the case, if this man excels him in the things he likes to do. Naturally, if such a close contact is made, he will also follow him into other fields and in other ways, as was suggested above in connection with the discussion of the athletic coach.

The older boys soon reach the stage where they like to ridicule and burlesque girls' activities and actions, especially if these represent somewhat effeminate variations of their own games and activities. Note, for instance, how slowly the game of soft ball was accepted in America. It is a good game, capitalizes just about all of the abilities, and develops just about the same qualities as the older game of hard ball; it has, in addition, the advantages of requiring only a small playing space, no uniforms, and little equipment. It is less dangerous and demands, in a way, less ability for successful playing. But it took hold very slowly, largely because the boys felt that it was a "girl's game"; the boys looked upon it as an effeminate and sissified variation of their own hard-ball game.

A greater number of men are entering the teaching profession, particularly through the influence of the junior high school organization, but the education of the adolescent group will be seriously handicapped until there is a larger proportion of men teachers, such as is found in European schools. This greater proportion will never be achieved until communities are educated to see the wisdom of it, demand it, and are willing to pay for it.

4. Imitation May Be Undiscriminating and Unintelligent.—A blind imitation of the ideals or actions of another may be outwardly temporarily beneficial but inwardly permanently detrimental. The football player who blindly imitates his coach accurately in some play or act may later be unable to repeat it in a different setting or may be entirely lost in some situation that requires a slight variation of it. How many girls have colored their nails just because it appeared to be the modern method of manicuring, without really deciding in their own minds whether they themselves considered the result attractive or not. An undiscriminating imitator is but an automaton, deaf and dumb, with no purposes, principles, patterns, or procedures of his own.

Naturally, then, the task of the character educator is to lead the child to analyze situations that involve the possible imitation of others, to evaluate the various possibilities, and then to choose and act in accordance with what appears to be most logical and justifiable. This is a "tall order," as the Englishman expresses it, for any teacher, professional or otherwise, but any progress made in this direction will also represent correlatively "tall profits."[1]

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[1] Four excellent chapters to read in this connection are Chaps. VII–X in F. E. Bolton, "Adolescent Education," The Macmillan Company, 1931. Chapter VIII is entitled Adolescent Imitation.

QUALIFICATIONS OF THE SUCCESSFUL CHARACTER EDUCATOR

The qualities of the good teacher have been set forth many times in professional literature, in rating plans, and in other ways, and they are probably well-known, even though the relative importance of the various items is less well recognized and appreciated. However, most of these plans and lists of qualifications originate in the minds of adults and out of the experiences of adults; naturally they represent the personal opinions or biases of these adults. Their own education, experience, and qualifications were influenced by these factors. The school administrator or teacher whose education and experience emphasized "discipline" will also emphasize that trait; another may similarly stress "knowledge of subject matter"; another, "system"; another, "friendliness"; etc. Probably all are both right and wrong.

With the newer psychological approach to the many phases of education has come a similar approach to the matter of teacher qualifications, and we find increasing use made of the device of asking the pupils themselves to indicate the qualities of those teachers who have benefited them most and least. While it is true that the pupils lack judgment and experience, and hence their evaluations and estimations may not be worth as much as those made by adults, yet these pupil reactions do add another slant which, combined with the adult reactions, should help us to gain a clearer picture of the necessary qualifications of the successful teacher. Such pupil reactions have, of course, more value if they come from those individuals who are most intelligent, experienced, and mature.

It is not within the bounds or purposes of this discussion to go into detail concerning all of the many and varied qualities essential to the successful teacher; but it is within its scope to discuss briefly a few of the most important, and these should suggest others. Five of the eight items considered are those mentioned most frequently in the investigation discussed below.[1]

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[1] Chapter XV in Roscoe Pulliam, "Extra-instructional Activities of the Teacher," Doubleday, Doran & Company, Inc., 1930, is pertinent to this discussion.

Perhaps the most comprehensive and illuminating study ever made of pupils' opinions of their teachers is that presented in the "Tenth Yearbook" of the Department of Superintendence. This investigation reflects the responses of 19,000 elementary school pupils and 10,000 high school students. A very few of the items most frequently mentioned by these pupils, as well as their rank order, are indicated below.[1]

TEACHERS MOST HELPFUL

CHARACTERISTIC	ELEMENTARY PUPILS	HIGH SCHOOL PUPILS
Teaching Ability		
Helps pupil with work	1	1
Strict	2	2
Teaches character	3	5[1]
Personality		
Patient	1	2
Kind	2	[2]
Pleasant and cheerful	3	1
Sense of humor	4	3
Relationship to Pupils		
Inspires pupils to be good citizens	1	
Fair, impartial, sincere	..	1
Impartial	2	
Takes interest in pupil	..	2
Encourages and inspires	3	3

[1] Item 3 was "Definite and reasonable assignments," and item 4 was "Makes work interesting."

[2] This item was included under "Patient" in the high school group.

In addition to collecting the opinions of these 29,000 pupils, the committee sent this question to 500 adults with a request for a brief answer: "In retrospect, what type of teacher was it who helped you most?" The following list indicates, in order, the five characteristics most frequently mentioned.

Interesting
Interest in pupil as an individual
Firm, exacting
Gives praise and encouragement
Kind and gentle

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[1] Every teacher should read this entire chapter which is entitled The Teacher in Character Education. Quite a number of other studies of such

Naturally, the opinions of the pupils do not represent unbiased and accurate evaluation, but it is striking that, in general, they agree so closely on the qualities considered most valuable.[1] And it is striking too that the pupils of a former generation agreed so generally with those of the present. Just what are the implications of these qualifications to the character educator? A brief discussion of a few of them may be enlightening.

Helpfulness.—A previous discussion of this topic need not be repeated here. However, it is well to emphasize again the extreme importance of a spirit of helpfulness if for no other reason than that it was mentioned, under Teaching Ability, more than twice as frequently as any other item. It may not be easy to overemphasize the spirit, but it may be very easy to overemphasize the practice of this element, so that the teacher overhelps. It is probable that the average parent who assists his children with their lessons will overhelp more often than the teacher will. The following bit of conversation may have in it as much truth as humor.

Child: "Daddy, that problem you worked for me last night was wrong."

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ratings have been made, from which the following are selected as representing comprehensiveness, variety, and recency.

Boardman, C. W., An Analysis of Pupil Ratings of High School Teachers, *Educational Administration and Supervision*, vol. 16, pp. 440–448, September, 1930.

Clem, O. M., What Do Students Think about My Teaching? *School and Society*, vol. 31, pp. 96–100, January, 1930.

Hart, F. W., "Teachers and Teaching by 10,000 High School Seniors," The Macmillan Company, 1934.

Light, U. L., High School Pupils Rate Teachers, *School Review*, vol. 38, pp. 28–32, January, 1930.

Newmark, D., Students' Opinions of Their Best and Poorest Teachers, *Elementary School Journal*, vol. 29, pp. 576–585, April, 1929.

Peabody, R. W., Pupil-teacher Rating in Practice, *School Executives Magazine*, vol. 50, pp. 191–192, December, 1930.

Schaffle, A. E. F., The Pupil Checks the Teacher, *School Executives Magazine*, vol. 51, pp. 151–153, December, 1931.

[1] In general, there is also close agreement between these pupil estimates and those represented in F. W. Hart, "Teachers and Teaching by 10,000 High School Seniors," The Macmillan Company, 1934. This intensely interesting study of student likes and dislikes describes, among other things, three composite teachers—"best liked," "least liked," and "most effective."

FATHER: "Oh, it was, was it?"

CHILD: "Yes, but you needn't worry; all of the other daddies got it wrong, too."

The real helper does not rob the pupil of an educational opportunity by doing his work for him, even though often this may be the easiest way out. She does not become a readily available crutch which the pupil, by means of furrowed brow, troubled look, appealing voice, or page of computations used to prove "how hard I tried," may lean on at will. She is, rather, a sympathetic assistant in cases of real need but she always leads the pupil to realize that first, last, and all the time his work is his own responsibility and she helps him to accept it as such.

Cheerfulness.—Probably much of the term *personality* is implied by the expression *cheerfulness.* A smile is about the most engaging and disarming thing there is. What else is personality but personal appeal; and what brings this personal appeal more quickly than the quality described in the dictionary as suggesting a "strong and spontaneous, but quiet, flow of good spirits"?[1] "A merry heart doeth good like a medicine; but a broken spirit drieth the bones," says the Bible. Jane Porter beautifully evaluated this quality in these words, "A cheerful temper spreads like the dawn, and all vapors disperse before it. Even the tear dries on the cheek, and the sigh sinks away half-breathed when the eye of benignity beams upon the unhappy." A smile is one of the hardest things in the world not to reflect.

Cheerfulness opens the heart of the child like the sunlight opens the flower and prepares the way for effective education, while a gloomy or unattractive countenance closes it against entry or contact. Naturally, this does not mean that the teacher shall be the wearer of a continuous Cheshire cat grin, or that there are not times when the smile is out of place, but it does mean that her inner geniality shall shine through her face and her actions. Kindness of heart and a sense of humor are two qualities essential to good teaching.

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[1] If the reader doubts the influence and value of geniality, let him write down the names of ten or fifteen of his friends and acquaintances who most appeal to him and then analyze carefully all of the elements in their make-up to which their personal attractiveness may be credited. He will be surprised at the extent to which this element of cheerfulness enters.

Strictness.—School administrators and parents have always had a high regard for the teacher who can "make 'em stand around," but it is somewhat surprising, in view of the opinion supposedly commonly held by children, that this quality should be rated so highly by them also. One does not have to go far to discover the reason for this evaluation. No child or adult gets any real pleasure, for any length of time, in playing a game with no rules, or in playing a game in which violations of rules are easy because of an unwatchful or nonenforcing official. He delights in winning but he delights more in winning fairly and squarely. This gives him added respect for himself, for the game, and for its officials. No child will respect an "easy" teacher who allows herself to be "run over" by her pupils. Even children like to see strength of character, and soon come to recognize and appreciate it in the make-up of the teacher.

Impartiality.—Whether she recognizes it or not, this is one of the most difficult qualities for any teacher to practice. Cases of out-and-out partiality probably do occur occasionally, but they are relatively very few in number. However, a single instance of apparent favoritism may overbalance, in the minds of the pupils and patrons, a hundred instances in which no partiality was evidenced.

A speaker recently showed the reasons, physical, psychological, and emotional, why it is easier for the average teacher to favor some very pretty, attractively dressed, bright-faced, engaging little girl than it is to show good will toward a homely, dirty, unkempt, poorly dressed little boy. There is probably more truth than fiction in the illustration. No average teacher desires to be partial, but for two reasons most of us are; first, the subtle influence of just such elements as have been indicated; and second, no two of the teacher's tasks, assignments, or questions are of equal difficulty. For instance, adding four to seven is much easier for the individual who has practiced this method than adding seven to four. Apparently they represent the same degree of difficulty, but really they do not. The difficulty of a question is sometimes found in the statement of it, but more often it is found in the knowledge of the proper answer to it. A difficult question for one pupil may be a "cripple" for another. Consequently, it is easy for the pupil who does not know the answer to feel that he is the victim of unfair discrimination.

As was pointed out before, we all resent apparent unfairness to ourselves most quickly, because of our prime interest in ourselves, our innate selfishness, if we may call it that. Even when we are favored we do not respect the one who favors us and we are quick to note instances that are unfavorable to us. Partiality will be recognized by the pupil as quickly as will any other characteristic of the teacher.

Enthusiasm.—"Nothing great was ever achieved without enthusiasm," states Emerson, and this certainly applies to schoolteaching as well as to anything else. Briggs very attractively says in this connection:

> He [the teacher] must first of all be aflame with interests himself, at least in his own specialty, so aflame, indeed, that it is easy for him to light the torches of youth. If he possesses enthusiasm which grows out of abundant and sound knowledge, he is likely to be successful, especially if he possesses a personality that is attractive to youth. Enthusiasms in those who are not respected and admired easily provoke ridicule and aversion rather than desire. If he is not filled with interest and aflame with enthusiasm, what right has he to a profession of the leadership of youth?[1]

This quality or characteristic is not a mere irrational, sentimental, gushy frenzy of "up and at 'em," or "damn the torpedoes, go ahead!" but a deliberate, sincere, and eager exultation for something in itself apparently valuable. Real enthusiasm begets enthusiasm; it is contagious. This ability to put one's self into a task in such a way as to cause others to experience it also is called *empathy* [a new word in the dictionary] which means the imaginative projection of one's own consciousness into another being. It probably represents the most basic difference between the really great and the never-will-be-great. An ordinary pianist may have the same training, technique, and skill as the great artist, but may never be great himself because he lacks this empathy; the ordinary actor may know the lines as well as the great actor, but may never be great because he has not the ability to touch human beings where the deepest feelings lie. In exactly the same way the ordinary teacher may have complete knowledge of her subject matter and may be able to handle her classes well, but she may be unable to teach so well as another because she is unable to affect the spirit as well as the mind.

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[1] Briggs, T. H. "Secondary Education," p. 533, The Macmillan Company, 1933.

Power, vigor, industriousness, persistence, patience, sincerity, and exaltation of the spirit are all involved and all are traits or characteristics that the character educator is interested in developing. The teacher who is not "aflame," as Briggs suggests, over her subject, her pupils, and her objectives need never expect her pupils to become excited about them. Character is probably caught at least as often as it is taught.

Patience.—This element has often been regarded as a sort of effeminate, long-suffering quality of meekness quite the opposite of the vigorous "go get 'em" spirit usually associated with success and achievement. The words of two great Americans are not necessary to prove its value to teachers, but these will be added support. Emerson wrote, "Patience and fortitude conquer all things"; Franklin said, "He that can have patience can have what he will."

Education, even under the best of conditions and the most favorable of circumstances, is a painfully slow process. It may often appear all the more slow to the teacher because of her familiarity with her material. It is easy for all of us to become impatient with the individual who does not appear to be grasping our thoughts as quickly as he should. Any impatience arouses all sorts of unintelligent and irrational responses from those with whom we deal. The teacher must keep things moving in order to retain leadership and this often militates against patience. Impatience is easily aroused in cases where some of the pupils know the answer or have completed the problem or task before the others and are eager to recite, much to the confusion of those who are not ready.

The thoughtful teacher expects no miracles in her work. She knows the place and the limitations of speed. She encourages the pupil by kind and sympathetic attitudes, remarks, and actions to work as efficiently and as rapidly as his ability and capacities will permit, but she does not unnerve and confuse him by attempting to force him to assimilate and digest more rapidly than is possible with his equipment.

Learnability.—Goethe once stated, "There is nothing more frightful than for a teacher to know only what his scholars are intended to know." The real teacher recognizes that she must always be a learner as well as a teacher. She never considers herself fully and completely educated. She realizes that the science of education is only two or three decades old and that some of her materials and methods may be replaced tomorrow with others more effectual and justifiable. She realizes, too, even though these changes are not demanded, that new inventions, ideas, and ideals may have an important influence on her thinking and acting and, indirectly, upon her teaching. Though there is no apparent demand for relearning or reorganizing her material, she is always on the lookout for anything that will enrich and broaden her work and so make it the more valuable, either directly or indirectly. She will not only be susceptible to intelligent criticism but will be earnestly seeking it.[1]

A Conception of the Bigness of Teaching.—Fifteen hundred years ago Mohammed evaluated teaching in these words, "He who honestly instructs, reverences God." Centuries later Bismarck gave the credit for success in the Franco-Prussian War to the German schoolmaster; and the reader can probably complete the following statement, "The Battle of Waterloo was won on the playing fields of ______." The teacher who considers teaching a temporary meal ticket or a stepping stone and who is not entirely convinced that it is the highest, noblest, and most valuable of all occupations has little business in it. It is easy to prove that education is the community's biggest concern: (1) one-fourth of its population is in the school; (2) the community spends, out of tax-raised funds, about twice as much for the support of its educational institutions as it does for the next highest item on the list, police and fire protection; (3) education enhances the financial value of any community's property through widened consumption, hence increased production and adoption of modern conveniences and improvements of all types;

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[1] See Marsh, J. F., "The Teacher outside the School," The World Book Company, 1928; also Roscoe Pulliam, "Extra-instructional Activities of the Teacher," Chap. XIII, Doubleday Doran & Company, Inc., 1930. An older but still attractive treatment may be found in C. C. Colgrove, "The Teacher and the School," Chap. II, Charles Scribner's Sons, 1910.

(4) what is being done in the schools goes a long way toward determining the quality of the community's citizenship in the next and the following generations. Is education big?[1]

If anyone in any community has a claim to immortality it is the teacher. Her influence on the thoughts and actions of her pupils will never die but be passed along from generation to generation, improved and developed, as long as time shall last. What else is immortality? Material buildings, edifices, and structures will decay and fall to pieces but the temple the teacher builds will last while the ages roll.

The reader may recall this couplet from Goldsmith's "The Deserted Village,"

Ill fares the land to hastening ills a prey,
Where wealth accumulates and men decay

When do men begin to decay? When their teeth begin to drop out, their limbs become rheumatic, and their sight dim? Not much! Men begin to decay at that point in their lives when they fail to develop all that they might have developed, be their age six, sixteen, twenty-six, or sixty-six. The wisdom of the old Greek sage who wrote, "Not only is he idle who does nothing, but he who might be better employed," is as applicable to teaching as it is to any other occupation.

There are other personal qualities such as cooperation, adaptability, judgment, dependability, poise, voice, loyalty, health, courage, initiative, orderliness, promptness, personal attractiveness, etc., which might be similarly discussed from the point of view of their implications for character education.[2] But enough has been presented to suggest that all desirable traits of the good teacher have important contributions to make in the education of the spirit as well as in the education of the mind. All of these characteristics really go to compose integrity or character. In reality, the teacher is an example to be intelligently imitated and followed just as truly as her handwriting copy is to be imitated and followed by the first grader. Hartshorne writes, "Why should pupils be expected to rise above the level of their teachers? The attitude of the teachers is a definite, creative force. The teacher who bullies cannot develop an atmosphere of co-operation and good will. A teacher must be trusted by her pupils if she is to lead them."[1] The better the copy and the closer the imitation, the more pleasing will be the product. "Poor teachers," says Briggs, "like poor eggs, are dear at any price." Little wonder the "Tenth Yearbook" recognizes the master teacher as of the utmost significance in character training.

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[1] See "A Call to the Teachers of the Nation," by the Committee on Social-economic Problems of the Progressive Education Association, George S. Counts, Chairman, for an analysis of current problems, policies and procedures, and counsel relating to the school's responsibility for creating and maintaining a better social order. It is published by the John Day Company, Inc. Counts, "Dare the School Build a New Social Order?" published by the same company, 1932, is another treatise that charges the school with a share in the responsibility of social improvement.

[2] It is interesting to note the extent to which pupils sometimes disagree with established standards. For instance, "personal attractiveness" is usually considered extremely important in teacher rating. Yet twenty-nine reasons for rating a teacher highly were considered more important,

IMPORTANT ELEMENTS IN TEACHER MORALE

It is reasonable to assume that if the spirit and morale of the teacher are low she will be ineffective in teaching character, facts, or anything else, and that, conversely, if she is contented and happy in her work her efforts will be all the more efficacious. The administration or community that fails to make proper provision for the development and maintenance of teacher morale is indirectly but powerfully hindering its program of education. A brief discussion of four of the most important of these elements will indicate their relationship to the teacher's task.

Self-respect.—The unhappy or dissatisfied employee in teaching or in any other occupation is a liability to his employer, because such an individual cannot give wholehearted attention to his task. Group morale is important enough, but in one way individual morale is more important, because it is only out of

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on the basis of frequency of mention, by the 10,000 high school seniors in "Teachers and Teaching" (see footnote p. 314), and twenty-seven factors were "more potent in dislike" than it. In the investigation of the "Tenth Yearbook" this item also ranked low.

[1] Hartshorne, H., "Character in Human Relations," p. 341, Charles Scribner's Sons, 1933.

individual units that group contentment and happiness can be built.

Probably the most important items affecting a teacher's morale are financial security and tenure. The teacher whose salary is so small (and perhaps uncertain) that she can but barely meet ordinary living expenses, with nothing left for investment in added neatness, education, travel, general and professional books and magazines, recreational pursuits, vacations, retirement funds, accident and illness insurance, and savings, can never be so fit nor so happy an individual nor so successful a teacher as the one whose financial worries are fewer. The uneasiness and anxiety caused by financial insecurity always militate against mental, physical, social, and spiritual stability.

Security of tenure represents another significant element which may add to the teacher's general and professional efficiency. The teacher who is "hired" (perish the word) for a period of only one year may have an incentive to do her task so well that she will be reemployed, but being on an "uneasy seat" does not give her a comfortable self-respect, nor does it allow for the development of a continuous long-time policy of education. It represents rather a hand-to-mouth, year-to-year feeding process which does not allow for readjustments, avoidance of previous mistakes, capitalization of earlier experience, and other follow-ups and checkups. Still worse is the case, which occurs far too often, when reemployment is not dependent upon her success in school but upon the whim of local politicians, influential citizens, board members, busybodies, and others about the community. Needless to state, such a condition is hardly complimentary to the judgment of those who do the selecting. Year-to-year reemployment is a confession that these instructor-selectors have little confidence in their own ability to select wisely.[1]

Opportunity for Advancement or Recognition.—The teacher who feels that her efforts are neither recognized nor appreciated may become depressed, discouraged, and cynical. In some types of schoolwork there are opportunities for advancement in salary, rank, and position, toward which the teacher may work. In many instances the teacher may prefer to stay where she is and continue doing the work she is now doing. Even here such devices as increases in salary, leaves of absence, scholarships, additional equipment and materials, opportunity for experimentation and research, and desirable publicity of various types can help to build up and maintain her spirit by giving well-deserved recognition for her efforts.

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[1] A good discussion of the problem of tenure may be found in E. E. Lewis, "Personnel Problems of the Teaching Staff," Chap. XVII, D. Appleton-Century Company, Inc., 1925.

Intelligent and Sympathetic Administration and Supervision.—A teacher must have the utmost of confidence in her superiors and employers if she is to give them perfect cooperation. Many a school has suffered because its heads apparently did not appreciate the simplest tenet of successful administration, the necessity of a feeling of confidence on the part of employees toward superiors. The opposite, a lack of confidence on the part of superiors toward employees, is, of course, just as bad; and each begets the other. The teacher must feel convinced that she is being treated fairly and justly by her employers and superiors; any other treatment or attitude, real or imagined, will bring discontent, dissatisfaction, unhappiness, and other strength and spirit sappers. A setting in which the teacher feels that she is sympathetically respected by her superiors and does not hesitate to talk over her plans or to call upon them for help is just as essential in the teacher-administration relationship as it is in the teacher-pupil relationship. A teacher whose actions are minutely controlled by formal and unnecessary rules, regulations, and traditions is not a bit better off than a pupil whose life and activities are similarly restricted by such external influences.

Community Relationships.—The teacher who, either because she does not desire or because she is denied the opportunity, does not participate in a community's social and religious life, cannot be expected to return full measure to that community. Often a teacher lives in one community and teaches in another. Naturally, she considers her day's work done and all obligations discharged when she closes her classroom door. Such a teacher, or the board that employs her, apparently never realizes the validity of four good reasons why she should participate in community life: (1) so that she can sense and discover both the good and the bad influences that operate to hasten or retard the proper development of her pupils and accordingly make plans and adjustments for the continuance of the former and the elimination of the latter; (2) so that she, because of the additional contacts with her pupils, can supplement her formal school education with the informal experiences already discussed in this book; (3) so that she can gradually educate the community to a more complete realization of its obligations to its children, particularly in the more modern and more effective methods of accomplishing this education; (4) so that she will be a really assimilated and accepted member of the community instead of being, as she now too often is, set off as different from the ordinary members of society. To repeat, a teacher who does not participate in community affairs is a teacher who is not returning full measure to that community.[1]

The most pithy and attractive little article for teachers the author has ever been privileged to read will serve as a fitting conclusion to this discussion.

A PRAYER FOR TEACHERS[2]

By Glenn Frank

O, Lord of Learning and of Learners, we are at best but blunderers in this godlike business of teaching.

Our shortcomings shame us, for we are not alone in paying the penalty for them; they have a sorry immortality in the maimed minds of those whom we, in our blunderings, mislead.

We have been content to be merchants of dead yesterdays, when we should have been guides into unborn tomorrows.

We have put conformity to old customs above curiosity about new ideas.

We have thought more about our subject than about our object.

We have been peddlers of petty accuracies, when we should have been priests and prophets of abundant living.

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[1] For a fast-moving and interesting discussion of the technical and social qualifications of the teacher, see George A. Coe, "Educating for Citizenship," Chap. VI and pp. 43–48, Charles Scribner's Sons, 1932. Pulliam, *op. cit.*, Chap. XII, and Marsh, *op. cit.*, Chap. X, are also well worth reading. The May, 1934, number of the *Junior-Senior High School Clearing House*, vol. 8, no. 9 is entitled Community Relationships, and contains a great deal of material on this general topic, as does also Teacher and Public, "Eighth Yearbook," Department of Classroom Teachers, 1934.

[2] Copyright, the McClure Newspaper Syndicate.

We have schooled our students to be clever competitors in the world as it is, when we should have been helping them to become creative co-operators in the making of the world as it is to be.

We have regarded our schools as training camps for an existing society to the exclusion of making them working models of an evolving society.

We have counted knowledge more precious than wisdom.

We have tried to teach our students what to think instead of how to think.

We have thought it our business to furnish the minds of our students, when we should have been laboring to free their minds.

And we confess that we have fallen into these sins of the schoolroom because it has been the easiest way. It has been easier to tell our students about the motionless past that we can learn once and for all than to join with them in trying to understand the moving present that must be studied afresh each morning.

From these sins of sloth may we be freed.

May we realize that it is important to know the past only that we may live wisely in the present.

Help us to be more interested in stimulating the builders of modern cathedrals than in retailing to students the glories of ancient temples.

Give us to see that a student's memory should be a tool as well as a treasure-chest.

Help us to say "do" oftener than we say "don't."

May we so awaken interest that discipline will be less and less necessary.

Help us to realize that, in the deepest sense, we cannot teach anybody anything: that the best we can do is to help them to learn for themselves.

Save us from the blight of specialism; give us reverence for our materials, that we may master the facts of our particular fields, but help us to see that all facts are dead until they are related to the rest of knowledge and to the rest of life.

May we know how to "relate the coal scuttle to the universe."

Help us to see that education is, after all, but the adventure of trying to make ourselves at home in the modern world.

May we be shepherds of the spirit as well as masters of the mind.

Give us, O Lord of Learners, a sense of the divinity of our undertaking.

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See also Chaps. IX and XV in this volume.

CHAPTER XV

INDIVIDUAL COUNSELING AND CHARACTER EDUCATION

In the final analysis, education or training of any type is an individual concern, although, for purposes of economy, motivation, and the capitalization of important social drives and urges, the usual school exercise or procedure is a group affair. There has always been individual counseling, ever since education of any kind began. The prehistoric man who taught his child to swim, track game, fight his enemies, or protect himself from the weather was doing individual counseling. The individual "talk after school" was the immediate ancestor of the present pupil-counselor contact.

Paralleling the rapid development in society there has been a similar development in the typical school. Consider, for a moment, the increasing school population and its heterogeneity; the proportion of those continuing their education; the expanded and highly differentiated curriculum with its new opportunities for election of courses and subjects; the development of the entire field of extracurricular activities; the extension and development of educational organization, administration and supervision; as well as the many possibilities of education in institutions, associations, and organizations outside of the regular school.

Naturally, with these additional and often complicated educational opportunities there must come for the child a paralleling program of assistance that was not needed when school life was simpler. Furthermore, there are many children who deviate from the normal in one way or another and whose needs are not met by the regular curricular offerings of the school. Special groupings, classifications, and work may be provided, but all assignments to such must be made on the basis of a survey of the individual. Individual variation must mean individual education. So the whole movement of guidance in its many and varied ramifications has been developed to help the average child to meet new situations and to live successfully in new settings. That this field of guidance has been recognized by the educator is evidenced by the appearance of such school specialists as the physician, nurse, psychologist, psychiatrist, visiting teacher, dean, guidance officer, counselor, and others who were unknown in the school system of two or three decades ago.

Correction and Prevention.—Formerly most of the attention of teachers was centered on the correction or the curing of particular forms of maladjustment. If the child stole, lied, cheated, or in other ways acted unruly, he was disciplined for it and disciplining usually meant punishing. "I this morning whippt the Devil out of three boys," runs an interesting sentence from the diary of an early colonial schoolmaster. The theory was, of course, that the punishment would prevent a repetition of the misdeed. What often happened was that this punishment, far from preventing a repetition, actually challenged the pupil to repeat it. Such a challenge doubtless sharpened the "crook wits" of those punished and they improved their techniques or were more careful the next time they tried the act. Naturally they took delight in repeating it less obviously and more cleverly and in "getting away with it." Or those punished dropped out of school at the very first opportunity. In both cases the school, not the child, failed. There always was, is now, and always will be a place for remedy and the use of corrective measures of one type or another, but increasingly attention is being directed toward prevention—developing the situation in which it is more natural to act socially than unsocially.

The meaning of preventive counseling may be seen clearly from a consideration of well-known crises in the life of the average pupil. A child's first experience is probably his most important; his first day in a school, grade, class, or home room is far more important than any other day he will ever spend in it because of the vivid impression he receives, from which attitudes are formed that will color and influence his actions and ideals for a long, long time. A suitable preparation for this first experience will pay in lasting educational benefits. Other crises for which appropriate preparation in the interest of prevention may be made are:

the end of the compulsory attendance age; the completion of a particular section of the school, such as the elementary school or the junior or senior high school; the choice of a special educational program; examination periods; prevacation and postvacation periods, and the end of the school term; the selection of an occupation; the choice of a higher educational institution; securing a job; etc. Preventive education is not always so effective as corrective education because it is difficult for the pupil to see the advantage of it; it is for some distant purpose and hence lacks motivation. However, it is as logical to forecast important crises and take definite steps for the prevention of maladjustments as it is to take steps for the prevention of fire, floods, pestilence, or other possible disastrous events or happenings.

The main purposes of this chapter are to suggest the principles upon which a good program of individual counseling should be built or upon which it may be evaluated, to give an informational background, and to make some very definite suggestions for the actual use of this approach in character education. The individual counseling method is not a technique that parallels the direct and the indirect methods already discussed; rather it cuts horizontally across them. It utilizes both of these approaches.

PRINCIPLES UNDERLYING ORGANIZATION FOR COUNSELING

Individual counseling on a definitely organized basis is a comparatively recent addition to the school's function; consequently, our knowledge of just how to utilize it to the best advantage is as scanty as our experience with it. Moreover, differences in size of schools and school systems, in general background, in types of pupils, in ideals, training, experience of personnel, and other features imply differences in methods and techniques. Although much excellent progress has been made, still greater progress is possible. However, at the present time a tentative list of the main principles in the organization or evaluation of such a program might well include the following:

1. It Has as Its Objective the Happy Present and Future Personal-social Adjustment of the Child.—The school's first interest is the direct and present happy adjustment of the child to his social surroundings; its second interest is the child's projected membership in an adult society.

2. It Provides for the Analysis and Treatment of All Phases of Individual Adjustment.—All of the child goes to school, not his mental self only but all of him—physical, social, emotional, vocational, and spiritual. In each of these phases he is probably improvable and therefore must be studied so that he may be properly developed as a whole individual. Often, too, an analysis of one of these phases assists the counselor in interpreting ideals and actions in another.

3. It Provides for the Collection, Accumulation, and Utilization of Pertinent Facts in All Sides of the Child's Life.—If, as was suggested above, all of the pupil goes to school and if an understanding of all of him is essential to wise guidance, then it is reasonable that as complete a record as it is possible to have should be compiled and made available to those most interested in helping him. No pupil's record should be considered "dead" until he leaves school.

4. It Is Logical in Its Attack.—There are three main steps in personal adjustment procedure of any type—physical, social, mental, emotional, spiritual, or vocational: (1) a location of the problems, difficulties, or instances requiring readjustment; (2) a diagnosis to discover the major elements in the situation and the causes, reasons, or influences at work; and (3) a program of remedial treatment aimed at both temporary and permanent elimination of undesirable forces and influences.

5. It Is Psychological in Its Attack.—Individual guidance is a program of education and as such must be in harmony with sound psychological principles. The general nature of the child must be understood and appreciated so that those elements that are fundamental—his motives, interests, desires, and drives—may be capitalized. In this connection Thomas lists four types of desires: (1) for new experiences, (2) for security, (3) for response, and (4) for recognition.[1] Watson and Spence add the "desire for success," which probably overlaps the "desire for recognition" suggested above, and the "desire for physical well-being."[1] Koos and Kefauver "venture" another—the "desire for freedom to carry out personal desires."[2] Perhaps there are still others.

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[1] Thomas, W. I., "The Unadjusted Girl," pp. 1–40, Little, Brown & Company, 1923.

6. It Provides Expert Assistance.—No individual in any school is competent or ever will be fully competent to give wise counsel in all phases of the child's life; hence there is a necessity for the development of part-time or full-time professionally trained and experienced specialists—nurses, physicians, dentists, psychologists, psychiatrists, social workers, etc., each of whom has his own particular responsibilities.

7. It Recognizes That the Teacher, Particularly the Home Room Sponsor, Is the Focal Point in Its Attack on Maladjustment. The teacher is responsible not only for the academic but also for the complete personal welfare of her pupils, and this includes moral training. It is true that the average teacher or home room sponsor has probably had little training in the methods of individual counseling and probably even some of them will never, either with or without such training, be competent to do the task effectively. However, it must be remembered that the teacher should be charged with the responsibility first, last, and all of the time. Even specialists are merely her helpers.[3]

8. It Recognizes That Probably All Pupils, at One Time or Another, Require Individual Counseling.—It is tragic when individual counseling is considered a synonym for individual disciplining. At one time or another all pupils, either in correction or in prevention, require individual assistance and a good program of guidance recognizes this and makes provision for it. The pupil must come to look upon the counselor as his best friend.

9. It Provides for Immediate Assistance.—In cases where corrective counsel is necessary, all of the available forces within the school system must be mobilized at once. The physician often saves the patient from more serious disorder by his promptness. Similarly in the school, an immediate attention when attention is most essential will often be far more beneficial than later treatment.

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[1] Watson, G., and R. B. Spence, "Educational Problems for Psychological Study," p. 326, The Macmillan Company, 1930.

[2] Koos, L. V., and G. N. Kefauver, "Guidance in Secondary Schools," p. 481, The Macmillan Company, 1932.

[3] Sturtevant, M. S., and Ruth Strang, "The Role of the Teacher in Personnel Work," Bureau of Publications, Teachers College, Columbia University, 1932, is an attractive little book that every teacher can read with profit.

10. It Provides for Both Remedial and Preventive Counseling. Increasingly school people are recognizing that the prevention of maladjustment is at least as important as the treatment of it and are developing plans that seek to prevent as well as cure.

11. It Recognizes That Relatively Few Beneficial Adjustments Will Be Made on the Basis of Only One or Two Interviews.—Probably some cases of maladjustment may be corrected through a single counseling period, but many of them will not be; furthermore, some of them will require, not a few, but a number of individual conferences. In some instances several preparatory or approach contacts will be necessary before the real objective is even suggested.

12. Its Various Elements Are Closely Coordinated.—If more than one individual or office is interested in the counseling of a particular child, there arises a necessity for the coordination of efforts for the purposes of (1) avoiding duplication of services, and (2) unifying of services. Such a coordination will also help to avoid the danger of, as Heaton puts it, "the disintegration of personality which may result when one child is being dealt with by several different individuals."[1] The larger the number of offices or agencies interested, the greater the possibility of a lack of cooperation, harmony, and system.[2]

13. It Continuously Educates the Parents and Other Adults of the Community in What Is Being Attempted and in What Has Already Been Accomplished.—The average schoolteacher and administrator are poor advertisers and, as a direct result of their failure to advertise, desirable programs of expansion and development in music, fine arts, home economics, shop work, guidance, extracurricular activities, character education, teaching methods, organization, and building and equipment have been retarded or not even attempted, because the supporters of the school had not been educated to see the wisdom of them and so to demand them. The people who pay the bills must see clearly the value received for their expenditures. This educational task is continuous; it never ends.

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[1] HEATON, K. L., "The Character Emphasis in Education," p. 286, University of Chicago Press, 1933.

[2] See EDGERTON, A. H., The Need for a Cooperative Training Program for School Counselors, *Vocational Guidance Magazine*, vol. 5, pp. 309–313, April, 1927. While this article was prepared more especially for vocational counselors, yet it has worth-while implications for other counselors as well.

TYPES OF COUNSELING ORGANIZATION

Owing to our lack of experience, and also to differences in size of schools and school systems, backgrounds, personnel, etc., it is difficult to suggest a plan or organization that will fit accurately all schools and all school systems. Even if such a perfectly satisfactory plan were developed, it should not be considered a permanently stable and unchanging organization. The more or less complete adoption of an apparently successful plan of another school is no more reasonable than a similar wholesale adoption by one individual of another individual's clothing. It might fit perfectly; but more likely it would not fit at all. In general, local conditions are somewhat similar, but variations in these should be reflected in variations in counseling service.

At the present time there are a great many varieties of somewhat basic plans that apparently are functioning effectively. The limitation of space prohibits a description of all of these; nor is such a description absolutely necessary because they all have many common major characteristics. However, in order to present definite suggestions, three plans will be discussed: one for a large-sized school system, one for a medium-sized system, and one for a small school system. It must be understood that these are suggestive only.

The Large School System.—A logical and comparatively simple plan for a large school system is that indicated in the "Tenth Yearbook" of the Department of Superintendence.[1] An assistant superintendent is charged with the responsibility for the entire program of child study and adjustment. Under him are four directors in charge of the four main divisions: (1) *Psychological Clinic*—psychologists, psychiatrists, and psychiatric social workers; (2) *Attendance and Census*—attendance officers and visiting teachers; (3) *Guidance and Placement*—vocational and educational counselors, deans, and placement workers; and (4) *School Health*—physicians, dentists, and nurses. Each of these four divisions maintains a central office and district and school centers. A case is referred originally by the principal of a school to the division that appears best fitted to handle it. It may be reassigned to other departments, but one department is responsible for it in order that unity of effort may be maintained. The directors of these four divisions with the assistant superintendent constitute a council for the study, investigation, and recommendation of policies relating to the whole program of individual counseling.

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[1] Pages 247–248.

The Medium-sized School System.—The organization in a school system of average size will, naturally, be less specialized and will have fewer departments and a smaller personnel than that suggested for the larger school. It is possible, for instance, that one or two individuals might be able to combine and discharge somewhat creditably the work of several of these departments. A director or supervisor will be responsible for the organization in general. Such part-time or full-time expert assistance as is available will be utilized. If this assistance is very limited, a central committee, composed of any and all experts available, and also of the teachers in charge of the work in individual schools, may be appointed. These teachers, of course, lack the training and skills represented by specialized services, but they do represent a combined interest, maturity, experience, and ability that will be worth much; moreover, together they represent additional possible contacts with skilled assistance that should be helpful.

The Small School System.—In the small system it may be possible to have only a single teacher in charge of individual counseling, and even then this work may be only a part of his regular duties. In such instances a committee composed of the most competent teachers is logical. Use may be made of the local physician, dentist, and visiting nurse. In many localities, expert assistance may be obtained from the various county offices, particularly the office of the county superintendent of schools. In any case, while this plan is apparently limited and insignificant, it should be remembered that opportunities for its functioning will also be comparatively few in number and slight in extent. In any case, half a loaf is better than no bread at all.[1]

Organizing for Counseling within the School.—In general, there are two main types of organization for counseling service within the individual school. In the first plan a teacher or counselor is assigned a particular group or class and is expected to counsel the members of this group in all phases of their life and activity throughout their stay in school, in the secondary school in particular. Sometimes these groupings are from the same grade, class, sex, or curriculum, or pupils are assigned on some other basis, as in the plan used at Providence, Rhode Island. Often, as in the so-called "house-plan" used at Detroit and elsewhere, a cross section of pupils from all of these groups is assigned to the counselor. The main advantage of this plan is that the counselor becomes an expert because she deals with a relatively small number of pupils. She learns to know her group intimately, especially if she is with its members during their entire stay in school. It must not be assumed, of course, that she receives no help from specialists; she receives plenty of it, especially in the larger city system, but it comes largely at her request. The main disadvantage of this plan is that no counselor can be equally interested or equally competent in all phases of the child's life.

In the second plan, a counselor, psychologist, dean of boys, dean of girls, or vocational counselor is assigned charge of some particular part of a child's life—social, mental, physical, vocational, etc.—and is responsible for his adjustment in this phase only. The main advantage of this plan is that it recognizes, provides, and capitalizes professional expertness. The main disadvantage is that there is a possibility of conflicting and duplicating services.

Which of these two plans is preferable no one knows at the present time; both have their strong and weak points. In general, both represent extremes that probably are not found in any school. All counselors must have wider interests than those of a single limited group, and all experts must have broader outlooks and contacts than those represented by their own particular narrow fields. Regardless of which plan is adopted, there must be a central officer, principal, assistant principal, dean, director, or chairman who coordinates service efforts. He is responsible for the development of a policy and for the direction of service in harmony with this policy.

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[1] For a description of a county project in individual guidance see *Journal of Education*, vol. 113, pp. 531–532, May 18, 1931.

PROFESSIONAL COUNSELORS AND THEIR ACTIVITIES

Owing to the rapid growth in the general field of guidance, particularly in its scientific aspects, and also to the present emphasis upon character education, there have appeared a number of school officers who were not a part of the school system of ten or fifteen years ago. A very brief description of the work of a few of these will help to show the contribution each makes in the field of character education and will indicate also the range and extent of the child investigation, survey, and adjustment movement. There is at present a trend toward emphasizing the all-round training of teachers and counselors; as a consequence the various fields indicated below are not so completely separated as this discussion would appear to indicate. There is hardly one of these officers who is not more or less well grounded in sociology, psychology, psychiatry, case-work methods, etc.

Visiting Teacher.—This officer, as the title indicates, is a mature and sympathetic teacher professionally trained in case work, particularly as it concerns the child and his environment. Her main tasks are; (1) interviewing the child to discover influences responsible for maladjustment; (2) visiting the home for the purpose of discovering detrimental and beneficial elements in the environment; (3) educating the parents to appreciate their own responsibility and assisting them to meet their obligations; (4) enlisting, where necessary, the cooperation of local school and social agencies; (5) interpreting the child, in the light of his whole background, to the teacher.

Educational and Vocational Counselor.—These officers are concerned with the following duties: (1) discovering pupils' educational and vocational interests, aptitudes, successes, and failures; (2) supplying information concerning the various educational possibilities and opportunities; (3) collecting occupational information; (4) making contacts with appropriate educational and vocational opportunities; (5) guiding pupils, with the assistance of those best qualified, toward suitable educational and vocational choices; (6) placement and follow-up activities.

Deans.—The dean of girls and the dean of boys are two of the most recently added officers in the secondary school. They are responsible for: (1) promoting and supervising the social-activities program; (2) chaperoning the various social functions and events; (3) developing and sponsoring extracurricular activities; (4) assisting in general personal and social adjustments; (5) helping the visiting teacher or doing the work of this office. The dean and the home room sponsor are more nearly the pupil's school parents than any of the other counselors.[1]

Attendance Officer.—This liaison officer between both the school and the home, the modern counterpart of the old-time "truant officer," who could hardly have been classified as a "counselor," has as his main duties: (1) investigating absence and irregular attendance; (2) granting work permits and releases, in cooperation with the educational and vocational counselors; (3) handling requests for scholarships, free tuition, books, transportations; (4) interpreting the school to the home and the home to the school; (5) cooperating with the visiting teacher, school nurse, and vocational counselor on matters pertaining to these fields.

Physician and School Nurse.—The major tasks of these school health officers are: (1) examining the pupil physically, periodically; (2) diagnosing and recommending treatment, particularly to parents; (3) educating parents and pupils on matters of health and sanitation; (4) guarding against the spread of communicable diseases; (5) promoting and supervising safety-first and similar campaigns.

Psychologist.—The school psychologist is responsible for: (1) investigating and diagnosing mental aptitudes, abilities, and interests; (2) recommending treatment on the basis of these surveys; (3) supervising special remedial training, both group and individual; (4) handling problems of emotional and social maladjustment; (5) interpreting the psychological phase to those most interested.

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[1] A. F. Pierce, The "Catalogue of Literature for Advisers of Young Women and Girls," H. W. Wilson Company, 1923, together with the "Supplement," published in 1930, contains a wealth of sources of material helpful to the dean. While comparatively little has been written for the dean of boys, much of the material for the dean of girls is appropriate.

Psychiatrist.—This modern counselor is a professionally trained physician who specializes in cases of mental and emotional hygiene. His main tasks are: (1) diagnosing cases of mental and social maladjustment; (2) investigating the history and background of these cases; (3) recommending programs of treatment and prevention. The most recent extension of the field of school psychiatry is represented by the psychiatric social worker, who does, in various combinations, the work of the visiting teacher, school nurse, psychiatrist, psychologist, and social worker.

Conclusion.—These and other professionally trained counselors have made real contributions to the lives of a great many boys and girls, and as they perfect their methods they will accomplish still more. That they have made mistakes is but natural when one considers the fact that this movement is just in its infancy. Some of their failures, the majority of which cannot be attributed to the counselors themselves, are due to such causes as the following: (1) inadequacies of knowledge and techniques for effective case work; (2) an anticipation of too much from these officers; (3) the failure of parents, teachers, and pupils to appreciate and capitalize remedial suggestions; and (4) superficial and temporary attempts by unqualified "experts."[1]

LOCATING GUIDANCE PROBLEMS

The evidences of maladjustment are both numerous and varied. Many of them are common knowledge and easily evident—temper tantrums, daydreaming, nervousness, sensitiveness, nail biting, twitching and fidgeting, hysterical giggling, boasting, and pronounced unsocial conduct. Others, such as, for instance, sex interests and actions, robbery, contemplating suicide, destroying, fire setting, procrastinating, fears, and hidden emotions of all kinds, are less obvious. Naturally, some of these manifestations are, of course, far more serious than others.[1] Three important tasks of the counselor, in this connection are: (1) the early discovery and recognition of these evidences, (2) the classification of them as relatively important and unimportant, and (3) the recognition of whether they constitute a pattern or are merely scattered, unrelated, and unrepresentative actions.[2]

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[1] The "Seventh Yearbook," Department of Classroom Teachers, pp. 177–179, indicates some of the limitations of specialized counseling service.

Furthermore, individual counseling must not only be effective in remedying cases of maladjustment after they are quite obvious and pronounced but should also be able to discover incipient cases before these have developed into acute stages. Periodic physical examinations are given in order to prevent health disorders and illness; dental examinations, to discover and prevent possible cases of oral weakness or faulty dentition; and psychological examinations, to properly adjust the school curriculum to the child's capacity and interests. Why is not a somewhat similar periodic examination of the pupil's general personality or character just as logical?

Of course it is just as logical and just as essential, but the main difficulty is the lack of instruments with which an examination may be made accurately. Some tests have been devised and much research and experimentation are now being conducted in an attempt to refine these and develop others. For instance, Hartshorne and May made use of tests for measuring service, self-control, social intelligence, social attitudes, deception, and various other character elements.[3] Another device, commonly used, is that in which the student is asked to write an autobiography. From the reading of this the teacher may be able to discover possible maladjustments. Symonds and Jackson made a rather extended "adjustment survey" in which an attempt was made to discover whether or not the pupil was happy and contented. This plan also included a ratio scale on which the pupils were asked to rate other pupils of the school.[1]

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[1] In "Children's Behavior and Teachers' Attitudes," Commonwealth Fund, Division of Publications, New York, 1928, E. K. Wickman compares the types of behavior that teachers and mental hygienists consider most serious.

[2] See A. N. Jordan, "Educational Psychology," pp. 428–430, Henry Holt & Company, 1928, for a series of "danger signals." A more extended list of behavior patterns symptomatic of maladjustment is that prepared by Randolph Smith, not published separately, but quoted in Koos and Kefauver, "Guidance in Secondary Schools," pp. 478–480. See also L. Ackerson, "Children's Behavior Problems," University of Chicago Press, 1931, for a study of 5,000 cases referred to the Institute of Juvenile Research.

[3] See Hartshorne, H., and M. A. May, "Studies in Service and Self Control," Book One, Part I, and Book Two, Part I; "Studies in Deceit," Part I, and "Studies in the Organization of Character," Part I.

THE DATA FOR CASE STUDY

Permanent records of case studies are important because (1) they may be used later by the counselor in checking the effectiveness of his work; (2) they may be used in connection with further developments of the case; (3) they are sources of valuable information for others who may be interested in the case; and (4) they represent excellent material for research in the field of case work. Probably one of the most complete and detailed outlines for case study is that developed by Goodwin Watson and the Consultation Center of Teachers College. The main divisions of this outline, each of which is developed in the minutest detail, are as follows:

1. Identification and registration data.
2. Family background.
3. Home environment.
4. Personal history.
5. Social resources available for treatment.
6. Summary and general observations.

SUGGESTIONS FOR INDIVIDUAL COUNSELING

In addition to the implications of the principles indicated at the beginning of this chapter, a short and pointed discussion of a few of the most important elements to be considered in individual counseling is presented below. These suggestions are designed more particularly for the nonprofessional counselor who has had comparatively little training in the technique of counseling.[2]

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[1] Symonds, P. M., and C. E. Jackson, An Adjustment Survey, *Journal of Educational Research*, vol. 21, pp. 321–330, May, 1930.

[2] One of the most helpful set of suggestions the author has seen is to be found in G. Watson and R. B. Spence, "Educational Problems for Psychological Study," pp. 339–343, The Macmillan Company, 1930. See also W. V. Bingham and B. V. Moore, "How to Interview," Harper & Bros., 1931.

1. Prepare Very Definitely for the Interview.—If it is necessary to prepare a lesson before presenting it to a class, it is all the more necessary to prepare a much more pointed and concrete lesson for presentation to one individual. An interview is not necessarily a formal interrogation of the pupil, nor is it always an informal and casual chat. It may be both of these, or combinations of them, but in any case, formal or informal, it should be definitely outlined and planned in advance. The interviewer should have in mind very specifically (1) the main purpose of the contact in order to prevent a "fumbling at issues"; (2) a complete background of information about the pupil; and (3) a general plan, with alternatives, for the actual conduct of the interview. He should not merely attempt to develop it as the interview proceeds.

It should not even be necessary to state that the interview should be private, but the writer has listened to many of them as he sat in a principal's office with teachers, students, and employees walking freely in and out. Imagine the response a physician would get from a patient under such circumstances; and this interview is no less important. Probably most interviews should be by appointment, with sufficient time allowed for them so that there will be no haste or hurry. Incidentally, the average inexperienced interviewer will not allow sufficient time for scheduled interviews. The regularly scheduled interviews should usually be held on school time. In general, the interview should not duplicate group material that has been used previously or that will be used later.

2. Win the Pupil's Confidence.—There is no real guidance without more or less intimate contacts and there are no intimate contacts without personal friendship between the counselor and the counselee. The responsibility for the development of this friendship lies with the former and not with the latter. This relationship need not be, and should not be, so cheap that it causes the counselor to lose all of his dignity and thus forfeit the respect of the counselee. But a pleasant smile, a cheery greeting, or a sympathetic question on some personal matter, opportunely asked, will do wonders in helping to develop a desirable relationship that will return high dividends in guidance of any type.

Everyone likes to tell his troubles to someone else and children are no exception. In this connection McClusky and Chapelle, after an investigation of the "talk contacts" of adolescent pupils with their teachers, conclude:[1]

"It is probably significant that so many boys and girls at adolescence want to talk with their teachers. . . . These apparently inconsequential contacts undoubtedly influence the attitudes of pupils in many important ways and probably build the confidence of the pupils on which unforeseen critical adjustments may later have to be made."

It is but natural that often the pupil at first resents any attempt to readjust him, either because he fails to appreciate the importance of such readjustment or because his emotional attitude has not worn off, especially in the case of recent undesirable conduct. He is likely to be suspicious and to look upon the procedure as a "disciplinary" measure. This is all the more probable in schools in which the counselor is also the disciplinary officer. The interviewee must be won in order that he may help with his own adjustment. He must be made to feel at ease so that he will express himself easily and freely. Often it may be necessary to establish friendly relations by means of casual and informal chats before a more formal and definitely scheduled interview is made. The establishment of such an easy relation so that the pupil is made to feel that the teacher is really his friend may take several days. A too-abrupt approach will cause the pupil to get his protective mechanism in motion and erect barriers that will retard or vitiate any attempt to win his confidence. "Go slow, but don't dawdle" is a good motto for the interviewer.

General condemnation for particular actions and proving or attempting to prove guilt will antagonize the pupil and cause him to set up barriers to progress when the objective is the removal of such obstacles. Causing the pupil to lose his self-respect will not help. In many instances the child is not primarily responsible for his actions; often the fault lies with his parents, his friends, his home, community, and even school. It is only fair to locate, define, and evaluate such factors. At the same time, however, the pupil must be taught to recognize and appreciate his own responsibility and to assist in the discharge of it.

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[1] *Junior-Senior High School Clearing House*, vol. 5, pp. 303–310, January, 1931.

It is absurd to assume that any one teacher can win the confidence of all pupils. Differences in personal attitudes, previous experiences, general educational and individual interests, etc., mean great variation in possibilities of approach, and no teacher is so broadly educated, personally attractive, or sympathetically interested that she can be received by all children. In certain cases, particularly of the introvert, it is difficult for any teacher to gain this confidence. But if the interviewer cannot win the confidence of the interviewee simply and naturally, she should recognize the signs of this failure early and try to locate through him and through others someone who can.

An emotional bias on the part of the interviewer, carried over from some previous school or outside-of-school-experience setting, will not assist in such development. Those interested should come to the meeting as free of any emotional stress or strain as it is possible to be. Such feelings, if present, will antagonize both. The maladjusted teacher cannot help the maladjusted pupil. Robinson states in this connection, "The information is worthless if the contact is spoiled in the process of securing it, is a tenet of case work teaching."[1] Frankness is essential; shrewdness and cleverness are out of place. Trivial matters should not be allowed to vitiate the interview. A "this-hurts-me-more-than-it-does-you," or "you-don't-appreciate-it-now-but-you-will-later" attitude is not conducive to confidence building.

3. Deserve the Confidence of the Pupil.—The interviewer must hold the interviewee's story in strictest confidence and the latter must feel convinced of this. In especially difficult and complex cases it will be necessary for several teachers and counselors to collect and correlate personal data, but, if the child knows, or even suspects, that his personal affairs are being bandied about the faculty or the school, he will rightfully resent this and refuse to cooperate. Without well-deserved confidence there is no successful counseling.

4. Treat the Disease and Not the Symptoms.—It is easy for the teacher or school administrator to classify all unsocial conduct into various types and apparently, judging by the treatment, to consider it all of the same source—"general meanness." For instance, "truancy" means absence from school duties and is frequently treated as a symptom by prescribing the same medicine for all cases—keeping the truant after school, assigning extra lessons, taking away certain privileges, etc. Yet the child may have been absent for many good and perfectly logical (at least to him) reasons: because he would have been tardy and did not want to face public condemnation; because he did not have his lessons; because he was "sore" at his teacher or parents; because he had an opportunity to make a trip or see some spectacle that appealed to him; because his clothes were torn, disarranged, or dirty; because he was ill, etc. A pupil may "fail" because he could not hear, or did not understand, the assignment; because he lost it; because he is "just plain dumb"; because he was ill; because he sat up all night with a sick relative; because he spent too much time on some other lesson; because he was absent; because he was physically tired; because he had been upset emotionally by the teacher; because he had a mistaken notion concerning his knowledge of his lesson; because he had too little, too much, or the wrong kind of food; and for many other reasons. All truants are not "just truants" and all "failures" are not "just failures."

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[1] Robinson, V. P., "A Changing Psychology in Social Case Work," p. 140, University of North Carolina Press, 1930.

Similarly, a child may show fits of temper, or may be unruly, unduly selfish, unnaturally shy, lazy, overambitious, underambitious, or discouraged for many causes, for some of which he is not directly responsible. No desirable readjustment can be made without a diagnosis to discover as far as possible the underlying causes of particular actions and to assign the responsibility for those causes where it fairly belongs. Treating the symptoms without knowing the causes of the actions would be as absurd as treating a fever or a headache without attempting to discover the underlying causes of that fever or headache.

5. Provide Opportunities for Reasoning.—Merely stating that certain conduct or actions will not be tolerated may be somewhat effective in preventing a repetition of them but it will also probably cause the development of by-products in feelings and attitudes that are all the more vicious because of their subtlety. Morgan says, in this connection:

> No method of cure for mental disturbances of psychic origin may be permanently successful unless it is designed to bring the elements of mental struggle into the consciousness of the individual patient; any attempt to cure which results in pushing these elements further into the background is merely storing up further trouble for the individual. . . . One cannot destroy dynamite by burying it, and the more covering you place over an explosive, the more violent will be the damage when the eruption does occur. Knowing this, the teacher's task is to discover the first signs of mental struggle in her pupils, see that the nature of the struggle is clearly apparent to the child, and then help the child to win the battle. If ignorant of the presence of conflict, the teacher helps the child to forget his trouble, to repress rather than fight it, she is doing untold injury to the child and paving the way for future trouble.[1]

The child probably has good reasons for many of his apparently stupid and unsocial actions. The counselor must discover these reasons, seek to obtain the child's own explanations of his actions or attitudes, help him to weigh them, and, when appropriate, assist him in recognizing and appreciating alternatives. Often the task of discovering these reasons is very complex and difficult and it will always be so if there is an attempt to hurry him. The most natural thing for him to do under such circumstances, especially if he is apparently wrong, is to divert attention and hide the real causes by suggesting superficial ones. Listen carefully and sympathetically to the pupil, give him plenty of time to qualify his replies, and avoid suggesting the proper answers to him. Question only when the time is ripe. And remember, "There is no character formed without conscious choices being made; and the more logical the reasoning the more intelligent will be the choices."

6. Do Not Generalize Too Hastily.—So often in both child and adult life an individual is catalogued by a single action that does not, in any way, represent his usual behavior. The fact that "he ran the wrong way with the ball," because it is striking and vivid, may overshadow a hundred instances of running in the right direction with it. It is important to discover whether actions are repeated or not in order to learn whether there is a pattern. It takes several similar incidents to constitute a pattern. One incident may be a pretty harmless affair that will never be repeated. Hasty generalization is a twin brother of jumping at conclusions.

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[1] Morgan, J. J. B., "The Psychology of the Unadjusted School Child," pp. 50–51, The Macmillan Company, 1924.

7. Make Desirable Contacts with the Pupil's Family, Teachers, Friends, and Others Who Know Him.—The child has contacts with many individuals in his home, school, and community, and a knowledge of his relations with these will help the counselor to understand and assist him the more intelligently.[1] His friend, the counselor, consults with these, when necessary, presents his interests before the administration, faculty, or other groups or individuals, and champions his cause when it is justified. All of these contacts must be on a high plane and free from any taint of "snooping," faultfinding, and talebearing.

8. Utilize All Available Data on the Case.—A complete diagnosis is not made on the basis of a few facts, even though pertinent, or on a casual observation, but on the basis of all available accumulated information. Important slants on the case may be obtained from a record of the pupil's health, home conditions, previous education, group life, amusements, love, personal characteristics, etc. In many schools now there are certain offices through which much of such information is collected and made available. Incidentally, too, in some schools this information is not coordinated in one office. The health office has one record, the attendance office another, the academic office another, and the extracurricular, guidance, and other offices still other information. An assembling of such information in one office represents efficient economy in more ways than one.

9. Stress Success Rather Than Failure.—Confidence is based upon a feeling of possession of the ability to do a certain thing. One of the first earmarks of defeat is a fear that the thing cannot be done.[2] "Nothing succeeds like success" is an old adage that is no more true than "Nothing fails like failure." Success uplifts the spirit, failure depresses it; success tends toward a more ambitious attempt, failure causes ambition to shrink; success builds a feeling of superiority, strength, and usefulness; failure creates a feeling of inferiority, weakness, and uselessness; success helps to concentrate attention, while failure tends to dissipate it. Hence a setting in which the discouraged or failing pupil is given an opportunity to succeed is a first step in building a good foundation for a sensible attitude toward his particular task—physical, mental, social, or any other kind.[1] Wholesome living requires courage and courage is not based upon an attitude that life is inescapably bad and unimprovable. It is easy to overemphasize a single mistake, and it is just as easy for the teacher to overemphasize the permanent rather than the immediate effects of actions.

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[1] For an interesting and valuable account of the selection, types, and influences of the child's friends, see R. Wellman, The School Child's Choice of Companions, *Journal of Educational Research*, vol. 14, pp. 126–132, September, 1926.

[2] A good discussion of children's fears and their influence may be found in G. F. Morton, "Childhood Fears," The Macmillan Company, 1925.

Should the pupil be informed of his relative successes and failures? He is in his regular schoolwork and it has been pointed out before that it is just as logical that he know where he stands in the matter of character. After all, it is his character, his progress, and his failure, and no one has more of a right to know it than he has. But there may be times and occasions when such knowledge will be more detrimental than beneficial. The counselor must study these pupils and situations in order to recognize them and act accordingly. Even then she will make mistakes, but, if she recognizes that a mistake is really a learning situation, she should improve in her technique of handling these cases.

10. Emphasize the Present.—Moral instruction has often been pretty largely a waste of time, or worse, because of the constant dinning of the teacher on the future—"when you grow up," "in your adult life," "later on in life," etc. Naturally, the child should be interested in his ultimate destination, but too much attention on that far-off objective will not help him drive around this curve, climb the next hill, or slow down for an approaching train. He must give his attention to his ultimate destination but he must also know how the various particular steps lead him to it. He must not neglect to drive or to make those steps intelligently. The counselor should be careful not to overemphasize trivialities. There are plenty of major elements in any situation and logic demands that these receive a corresponding attention.

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[1] Three excellent appropriate reference articles are W. H. Burnham, "Success and Failure as Conditions of Mental Health," The National Committee for Mental Hygiene, Inc., 1925; G. S. Gates and L. Q. Rissland, The Effect of Encouragement and Discouragement upon Performance, *Journal of Educational Psychology*, vol. 14, pp. 21–26, January, 1923; and E. P. Gilchrist, The Extent to Which Praise and Reproof Affect a Pupil's Work, *School and Society*, vol. 5, pp. 272–274, December 2, 1916.

11. See Character as an Entity.—A character or personality is composed of a tangle of elements—physical, mental, social, emotional, educational, vocational, spiritual, etc.—each of which is in turn composed of other tangles. Often in the adjustment of some present problem the attention of both counselor and counselee may not be directed toward the ultimate goal—an attractive combination of all of these elements. In the illustration of the above paragraph this may be likened to the situation in which the individual drives around the curve, up the hill, and across the railroad track successfully, but has no ultimate destination in mind. Helping the pupil over some difficulty is not nearly so important as helping him toward self-guidance in other similar difficulties.

12. Learn to Recognize Early Both Failures and Successes in Counseling.—Merely going ahead without knowing whether one is on the right road or the wrong road is no more intelligent in counseling than it is in driving. The sooner the counselor is able to identify the road by its signs, the sooner she will be able to know whether to continue, stop, reverse her direction, or take a new route. Although this identification is important if she is on the right road, it is all the more important if she is on the wrong road, in order that she may be able to recognize the first signs of her failure. If different plans do not bring the desired results, she should refer the case to other counselors or call in expert assistance. The physician, school nurse, psychologist, playground director, coach, band leader, or even another counselor may represent to the pupil quite a different setting and may work wonders, especially if the pupil has erected barriers and continuously strengthens them. There is a real danger that too many cooks may spoil the broth and that the child, instead of being helped, may be hindered by his own barrier—erecting activities, which may be carried over into other settings. He may take a real delight in confounding the wise; or he may feel happy that he is a problem; but he is more likely to have feelings of inferiority and general unnaturalness if he recognizes that it takes several different school people to handle him.

13. Do Not Permit the Mechanics of Counseling to Becloud Its Main Objective.—With the development of machinery for guidance and counseling there is a possibility of real danger that too much attention may be devoted to the operation of that machinery and too little to its product. It is well known that in many a school effective guidance has been hindered and retarded because of the mechanics of carrying it on. Examinations, records, reports, correspondence, and a hundred other details of administering such a program are important, but are merely means to an end; when the end is hidden by the means it is time to scrap something and begin anew. Many a high school principal is in reality a high school office boy instead of an educational leader; and many a counselor is similarly a highly paid secretary instead of an expert personnel worker.

14. The Counselor Should Be Familiar with the Various Theories of Character and Character Education.—Character education is a new field for the schoolteacher although she has been working at it in a small way during all of her career. Much has been written about it and many widely varying theories have been proposed and expounded. Not all of them are wholly right and not all of them are wholly wrong; there is probably good in all of them. Time alone will help to shape them into something more or less commonly accepted as theoretically sound and practicably possible. A wide knowledge of these theories, procedures, and possibilities, especially if they are conflicting, will be of value to the counselor in helping her originate and establish her own philosophy of character education and counseling. A good library, well used by the counselor, is indispensable.

A consideration of what has been presented in this chapter should convince the most skeptical that the individual approach to character training is not child's play. It represents an increasingly vital and acceptable educational objective and a prodigious program of activities that is deserving of the serious attention it is now receiving from the professional research worker and experimenter as well as from practical school people.

It is apparent, too, that one of the brakes on this program is its expense; individual instruction is always more costly than group instruction. However, if this extra expense is justifiable, as it now appears to be, the schools must originate and discover means of meeting this extra expense. Increased allotments and improved techniques for mass counseling, as well as decreased expenditures for the more ineffective phases of schoolwork, better use of the teacher's time, and systematized school routine, should provide additional financial support.[1]

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[1] See R. D. Allen, Cutting Down Unnecessary School Costs, *Vocational Guidance Magazine*, vol. 3, pp. 274–276, May, 1925, for practical and prophetic suggestions.

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CHAPTER XVI

SUPPLEMENTARY ORGANIZATIONS AND CHARACTER EDUCATION

It has already been emphasized that character education is a continuous process and that everything that affects or influences the child in any way, directly or indirectly, also influences his character. Consequently, his education during the hours he is outside the school is as important as his education inside it, perhaps even more important, when one considers the relatively small part of each week he spends inside the schoolroom. In a later chapter on the home the importance of this setting will be stressed. In the present and the following chapter some other agencies and influences in the community that may contribute to the building of ethical fiber will be considered.

This chapter will center attention on a very few of the 40 or more noncommercial organizations and institutions that have been designed to assist in the child's growth. Those selected for discussion were chosen with a view to variety in types of activities, methods, organization, and general approach. Nearly all of them have approximately the same general purpose—the growth of the child in more wholesome, helpful, and abundant living.

THE BOY SCOUTS OF AMERICA

This is the largest and one of the most effective of the several organizations for adolescent boys. In 1933 there were 1,002,538 boys and 265,903 men regularly registered on its rolls. Since 1910, 6,425,511 American boys have enjoyed scouting.

Purpose.—This movement is, according to "Community Boy Leadership," a program of character-building, citizenship-developing, leisure-time activities for boys. It is educational as well as recreational. It is vocationally purposeful. It is concerned with a lad's health and it prepares him to be resourceful in the out-of-doors. It trains him to accept responsibility, not only for the assigned task, but also for the unexpected emergency. It emphasizes the spirit of the "good turn."

Organization and Administration.—The basic unit of scouting is the troop, which is composed of not more than four patrols, each of which is in turn comprised of eight boys, one of whom is Patrol Leader and one Assistant Patrol Leader. Boys who do not live near enough to belong to a troop may become lone scouts and carry on their work by correspondence under the leadership of a friend or counselor.

The scoutmaster, selected on the basis of high qualifications and commissioned by the National Council upon the recommendation of the Troop Committee, is in immediate charge of the group. The Troop Committee is a small group of men selected or appointed by the church (about 50 per cent of scout troops organize through churches), school, community house, recreation center, or other organization responsible for the troop. Where there are three or more troops in any one locality, they are controlled and supervised by a Local Council, which represents the various religious, educational, civic, and commercial interests of the community. Scout executives are full-time, paid scout leaders. Commissioners are volunteer workers who assist in the development of the local program. The United States is divided into regions, over each of which there is a full-time professional executive. The Chief Scout Executive, James E. West, and the National Executive Board provide the active national leadership. The President of the United States is Honorary President of the National Council and ex-presidents are honorary vice-presidents.

Scout Policies.—The boy scout organization is nonsectarian, nonpolitical, and noncommercial. All races and creeds are represented in its ranks. No troop is allowed to engage in commercial enterprises; it cannot solicit money. No scout may work for pay while in uniform. The scout uniform, the wearing of which is encouraged but not required, is especially designed for outdoor activities of all types and makes for distinction and uniformity. No expensive equipment is required; about all that is needed is the out-of-doors, a group of boys, and a competent leader.

The Scout Program.—This organization provides a very carefully designed plan of activities and promotion, in which the attainment of each rank is appropriately recognized by means of various types of awards and honors. The three basic ranks are tenderfoot, second-class scout, and first-class scout. Upon becoming a first-class scout a boy is eligible to qualify for the various merit badges, more than 100 of which are now available. These badges and appropriate certificates are awarded after a proper examination by the Court of Honor. The scout, by earning a sufficient number of these badges, may achieve the higher ranks of life, star, and eagle scout.

The Scout Oath: On My Honor I Will Do My Best

1. To do my duty to God and my country, and to obey the Scout Law.
2. To help other people at all times.
3. To keep myself physically strong, mentally awake, and morally straight.

The Scout Law:

1. A Scout is trustworthy.
2. A Scout is loyal.
3. A Scout is helpful.
4. A Scout is friendly.
5. A Scout is courteous.
6. A Scout is kind.
7. A Scout is obedient.
8. A Scout is cheerful.
9. A Scout is thrifty.
10. A Scout is brave.
11. A Scout is clean.
12. A Scout is reverent.

The Scout Motto: Be Prepared

The Scout Slogan: Do a Good Turn Daily

The Scout Method.—The scout method of teaching and learning is in line with the trends of modern psychological and educational principles of "doing" rather than of merely "learning about." The boy learns the purposes, principles, values, and relationships of some particular activity through his own reading, listening to discussions, and watching demonstrations, but he learns the activities by actually doing them himself.

National Headquarters. The Boy Scouts of America, 2 Park Avenue, New York.

THE JUNIOR RED CROSS

This excellent organization is one of the outgrowths of the World War. By 1917 a number of American educational leaders had introduced Red Cross activities into their schools, and not a few had organized children's auxiliaries. Finally, in response to an insistent demand, President Wilson called a conference in the fall of 1917 and by January, 1918, a definite organization had been set up through which extensive welfare activities in war-stricken European countries were carried on. At the close of the war the Red Cross considered disbanding this junior organization, but professional educators who had recognized its possibilities as an agency for international peace objected and as a result a peace-time program was planned. In the fifteenth year of its life the American Junior Red Cross enrolled approximately 7,000,000 children and adults in its membership. This fact alone proves how the professional educator values it. There are now some 7,000,000 members in other countries, making the amazing total of 14,000,000 members in fifty different countries.

Purpose.—The following statement of aims sums up the objectives of this organization.

"We believe in service for others, in health of mind and body to fit us for better service, and in world-wide friendship. For this reason we are joining the American Junior Red Cross. We will help to make its work successful in our schools and community, and will work together with Juniors everywhere in our own and other lands."

Policies.—Unlike some of the other organizations discussed in this chapter, the Junior Red Cross is not designed for the improvement of its members but rather for high social ends. It provides no visible honors to be won or ranks to be attained, and in general discourages competitions of all types. It utilizes no codes, oaths, or creeds and requires no individual membership fees or dues. Its program is designed entirely for service to others. Although its publication for high school students, *Junior Red Cross Journal,* is rich in suggestions, no ready-made program is forced upon any group. When a need is felt, service is enlisted to meet it. This organization does not make pretentious claims concerning its character-developing possibilities, but it would be difficult to find a program that offers more. The author is in hearty agreement with the following evaluation by Hugh Hartshorne;

"One cannot read through the samples of its two magazines for children—Junior Red Cross News and Junior Red Cross Journal—without becoming enthusiastic about its program. . . . With wise guidance in the selection of situations which can be coped with by children, no better educational conditions could be found."[1]

Organization and Administration.—Because of its flexibility, the Junior Red Cross fits easily into any kind of local school setting. Usually two committees are formed to promote and supervise its activities, one of interested adults and one of school children. Sometimes this pupil committee, or Junior Red Cross Council, is composed of members elected or appointed from the class, home room, or other school group, and sometimes it is a regularly appointed committee of the school's student council. There is a faculty sponsor for the council. In some school systems there is a city Junior Red Cross Council, made up of members from the various schools of the systems. In larger cities a full-time professional worker, chairman or executive secretary, assumes charge of the details of the work.

Activities.—In general the activities of the Junior Red Cross may be classified into three groups; local, national, and international. A brief paragraph about each of these will indicate a few of the services rendered.

1. *Local Activities.*—"Fitness for service" is one of the three major objectives of this organization. Some of the activities that result from this emphasis are: the promotion of health ideals and habits by means of posters, dramatizations, talks, newspaper publicity, exhibits, school and community campaigns; making and supplying games and recreational equipment; providing milk and hot lunches for undernourished children; cooperating in assisting physically, mentally, and emotionally handicapped children, especially the deaf, blind, crippled, retarded, sick, and quarantined. Standard courses in Home Hygiene, Care of the Sick, Nutrition, First Aid, and Life Saving are available for schools that desire them.

Other activities include providing entertainments, pictures, joke books, scrapbooks, decorations, mats, calendars, blotters, writing and game boards, bed tables, lamp stands, book and magazine racks, laundry bags, remade garments, baby clothes, candy, cookies, jelly, jam, and other articles for hospitals, old people's homes, and children's institutions, and for individual shut-ins; packing and presenting Christmas boxes and stockings; and assisting in the promotion of campaigns, drives, programs, functions, celebrations, and other community enterprises.

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[1] Hartshorne, H., "Character in Human Relations," pp. 53–54, 55, Charles Scribner's Sons, 1932.

2. *National Activities.*—Many a school has "adopted" a veterans' hospital in some other part of the country and with the cooperation of its director has supplied interesting and valuable contributions to the mental, physical, and spiritual welfare of its patients. Disaster-stricken communities are always flooded with appropriate gifts of all kinds, books, clothing, food, etc., as well as messages of sympathy. Intersectional correspondence with exchange of letters, gifts, patterns, pictures, trinkets, books, and other articles is another interesting type of national or intersectional activity.

3. *International Activities.*—Certainly one of the most promising devices for the development of international friendship is the international correspondence plan of the Junior Red Cross. This plan grew very naturally as a direct result of the contributions sent by Junior Red Cross members during the war. In 1920 such exchanges were definitely incorporated as an important part of Junior Red Cross policy. Now each year thousands of appropriately illustrated letters, bound in attractive volumes, are exchanged between Junior Red Cross groups in all parts of the world. National headquarters issues a booklet that gives very definite suggestions concerning time, routing, subjects, form, illustrations, etc., designed to facilitate and make these international and intersectional exchanges more valuable.[1] During the school year, 1932–1933, 3,557 such consignments passed through the American Red Cross Headquarters.[2]

Probably no Junior Red Cross project has aroused greater interest among American children and probably none has been more fruitful in developing international amity than the "Annual Christmas Box Project," in which cartons containing simple gifts and good-will messages are sent each year to children in other lands. Although this may appear to be a seasonal activity of short duration, yet in reality it is not, because several weeks are required for the planning, preparation, sending, and thanking phases of the procedure. More than 50,000 of these Christmas boxes are sent each year—a total of more than 600,000 since 1921.[1]

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[1] Number 621, "School Correspondence."

[2] An evaluation of this phase of the organization's work may be found in Everett Sackett's dissertation, The International School Correspondence of the Junior Red Cross, Bureau of Publications, Teachers College, Columbia University, January, 1931. See also Ruth Evelyn Henderson, Junior Red Cross School Correspondence, *Educational Method*, January, 1934.

Service Funds.—The National Children's Fund is made up of voluntary contributions of groups enrolled in the American Junior Red Cross and is used as a means of international cooperation. There is, usually, in addition, a local "service fund" of contributions by members through the performance of some particular service or by personal sacrifice. This fund is used as the local unit decides in alleviating distress in local, national, or international situations and settings.

National Headquarters: The American Red Cross, Washington, D. C.

GIRL RESERVES

The organization of the Girl Reserve Movement dates from 1918, for it was in that year that the selection of the name, "Girl Reserves," was made as a step toward unifying the many varieties of club work being carried on in the various associations in the years from 1881 to 1916. In 1933 the Girl Reserve membership was 290,835.

Purpose.—The purpose of the Young Women's Christian Association (of which Girl Reserves is an important part) is "to build a fellowship of women and girls devoted to the task of realizing in our common life those ideals of personal and social living to which we are committed by our faith as Christians. In this endeavor we seek to understand Jesus, to share his love for all people and to grow in the knowledge and love of God."

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[1] Two pertinent articles to read in this connection are Ruth Evelyn Henderson, Worldwide Fellowship in Service, *School Activities*, vol. 6, no. 1, pp. 23–24, September, 1934; and Working for a Better Future, *The High School Teacher*, vol. 9, no. 4, pp. 132–135, April, 1933.

The Girl Reserve insignia is a blue triangle, the base of which represents Spirit, and the two sides, Knowledge and Health. In educational objectives it signifies health in spirit, mind, and body. These aims are indicated in the following pledge:

As a Girl Reserve
I Will Try
To Face Life Squarely
To Find and Give the Best
I Will Try To Be
G racious in manner
I mpartial in judgment
R eady for service
L oyal to friends

R eaching toward the best
E arnest in purpose
S eeing the beautiful
E ager for knowledge
R everent to God
V ictorious over self
E ver dependable
S incere at all times
I Will Do
my best to honor God, my country
and my community, to help other
girls and to be in all ways a
loyal, true member of the
Girl Reserves

In order to provide a personal application of the ideals of the above code, the girls are asked to write out their own interpretations of the principles in it and to try to live up to their own expressions of these standards.

Organization and Administration.—A Girl Reserve club is a part of the local Young Women's Christian Association, which assumes responsibility for organizing and supervising its activities. Simplicity and flexibility make this organization easily adaptable to the needs of any school or community setting. In the junior high school and upper grades of the elementary school the basic unit is the "Triangle," composed of from ten to twenty girls and one or more adult advisers. In the senior high school there is organized a self-governing club with the usual four officers and three standing committees—membership, program, and social. The cabinet is composed of officers, committee chairmen, and one or more adults from the school or community, or both. Meetings in many communities are held in the school building and some on school time. In larger cities there is often an Interclub Council, composed of the presidents, and sometimes other officers, and an additional member elected from the various school councils. If there is no local Y. W. C. A., the club has direct affiliation with the National Board of the Young Women's Christian Association, receiving program helps and other advisory service through correspondence.

Activities.—The activities include: meetings and discussions of problems concerning home and family relationships, boy and girl friends, getting a job, other races and other peoples, religion, health, our present economic and social order, international affairs, the world's Y. W. C. A., etc.; work in club meetings or in special workshop hours on dramatics, music, handcraft, hikes, trips and visits, and worship services; week-end and summer conferences under the supervision of the Y. W. C. A. secretaries.

National Headquarters: National Board Young Women's Christian Associations of the United States of America, 600 Lexington Avenue, New York.

THE 4-H CLUBS

The 4-H Clubs are an integral part of the cooperative extension service of the United States Department of Agriculture and the state colleges of agriculture. As early as 1906 extension education was a definite part of the program of the agricultural colleges in several states and this service very naturally assisted in the promotion of the idea of similar work for boys and girls. In the southern states Dr. Seaman A. Knapp, of the United States Department of Agriculture, pioneered in the development of the "demonstration" as a method of teaching better practices in agriculture. In the northern states, Mr. O. H. Benson, while in the United States Department of Agriculture, did much toward perfecting plans for what is now known as 4-H club work. The idea spread rapidly, and club work became national in scope when, in 1914, the Federal Smith-Lever Act established cooperative extension work and provided definite Federal assistance for the "giving of instruction and practical demonstrations in agriculture and home economics . . . and imparting information on said subjects through field demonstrations, publications, and otherwise." The Capper-Ketcham Act of 1928 made additional provision for extension work.

Under the direction of the United States Department of Agriculture and the State Colleges of Agriculture, and with the cooperation of interested individuals and organizations, the 4-H club idea developed until, in 1933, a total of 921,965 boys and girls in 57,400 different 4-H clubs were actively enrolled under the leadership of the county extension agents and 70,174 adult volunteer leaders. In 1933, the amazing total of 1,762,855 4-H club projects were started and 1,185,563 were completed.

4-H clubs are now found in every state in the union, and in Hawaii, Alaska, and Puerto Rico. Since 1930, a monthly national 4-H club radio program, consisting of talks on club work by club members and leaders and thirty minutes of educational music, has been broadcast by the Extension Service of the United States Department of Agriculture and the agricultural colleges over the National Broadcasting Company stations.

Purpose.—The objectives of the 4-H Clubs have been stated as follows:

1. Helping country boys and girls to improve rural farm and home practices and the social life of their own communities.
2. Showing them the possibilities of rural life.
3. Aiding those who so desire to become efficient farmers and homemakers.
4. Teaching rural boys and girls how to make of themselves public-spirited, useful citizens, and leaders in rural affairs.[1]

The emblem of the organization is a four-leaf clover (signifying soil conservation), with an *H* (signifying Head, Heart, Hands, and Health) on each leaf. At the 1927 National 4-H Club Camp in Washington, D. C., the following pledge was adopted:

I pledge
  my head to clearer thinking
  my heart to greater loyalty

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[1] Miscellaneous Circular 77, p. 2, United States Department of Agriculture, October, 1926.

my hands to larger service
my health to better living
For my club, my community, and my country.

Administration and Organization.—The Federal Smith-Lever Act charges the United States Department of Agriculture and the state colleges of agriculture with the administration of the provisions of the act.

The basic unit of the organization is the local 4-H club, which is usually composed of about fifteen boys or girls, or both, of from ten to twenty years of age, under the direction of the state extension service at the state college of agriculture, and supervised by the county extension agent and local volunteer leader. Regular club meetings are usually held monthly, and others are scheduled as occasion demands. Where these organizations exist, the club has the cooperation of the Farm Bureau, the Home Bureau, the Grange, farmers' clubs, and similar rural organizations.

Activities.—All of the programs and activities of the 4-H clubs represent or reflect practical farm and home educational opportunities and corresponding projects; naturally, these include nearly everything about the farm and home. For individual projects, the member chooses those in which he has the most interest and for which he has the requisite opportunities; similarly the club selects group projects on the basis of interests and opportunities. A few activities will illustrate the range of this program.

INDIVIDUAL ACTIVITIES

Raising and marketing poultry, calves, sheep, and pigs.

Planting and caring for an acreage of corn, potatoes, cotton, or other crops.

Making, remodeling, and repairing clothing.

Beautifying the home and its surroundings.

Raising, preparing, and preserving fruits and vegetables.

Preparing food of all kinds.

Making farm and home conveniences.

Improving the farm wood-lot.

GROUP OR CLUB ACTIVITIES

Promoting demonstrations and exhibits at fairs and expositions.

Judging contests in agriculture and home economics.

Conducting athletic contests, festivals, and dramatic tournaments.

Planning social and recreational meetings and activities.

Developing county 4-H club bands, orchestras, and choruses.

Sending representatives to conferences, camps, and to "Club Week" at the state agricultural college.

Making observation trips to farms, manufacturing plants, marketing centers, and expositions.

Organizing and training demonstration and judging teams.

National Headquarters: Division of Cooperative Extension, United States Department of Agriculture, Washington, D. C.

THE CAMP FIRE GIRLS OF AMERICA

The Camp Fire Girls' program was planned in 1911 by a group of educators who saw the need for constructive, cultural, character-forming, leisure-time activities for girls. In 1933 the total membership of this organization, including girls, leaders, council members, and sponsors, was 225,437.

Activities.—The ideals, activities, and interests of the home compose the foundation stone of the Camp Fire. Fire, the symbol of the hearth and home, is to be found in the name and in the symbols of the various ranks; it is also the center around which the meetings of the group are held. Without leaving her home the girl can earn honors by doing well the usual routine duties. Even group activities, such as planning meals, budgeting, marketing, cooking, entertaining younger children, caring for babies, home decoration, and gardening represent home duties and responsibilities. More than 700 honors are listed in the "Camp Fire Manual," and nearly all of these pertain to activities in and around the home. In addition to these there are, of course, such activities as parties, swimming, hikes, camping, dramatics, study, etc. Campfire activities cover the entire range of adolescent girls' interests.

Symbolism.—This organization capitalizes the girl's desire for symbolic representation and is based upon the colorful symbolism of the Indians, which has been expanded, adapted, and beautified to express the ideals and activities of the Camp Fire. For instance, the girl selects for herself a name that expresses her ideals and ambitions; she chooses and designs an appropriate symbol which she works into her headband; and she weaves her deeds, desires, and dreams into other symbolic representations on her ceremonial gown.

Slogan: Give Service.

Law: 1. Seek Beauty. 4. Be Trustworthy.
2. Give Service. 5. Hold on to Health.
3. Pursue Knowledge. 6. Glorify Work.
7. Be Happy.

Watchword: "Wohelo" (first letters of *work*, *health*, and *love*).

Ranks.—The three ranks of the Camp Fire are Woodgatherer, Firemaker, and Torchbearer. Each of these ranks is attained by the winning of appropriate "honors." Suitable insignia go with each rank.

Desires.—For each rank there is an appropriate "desire," which is a formal expression of the ideals of the organization. For example, the "desire" of the Woodgatherer is as follows:

"As fagots are brought from the forest firmly held by the sinews which bind them, I will cleave to my Camp Fire sisters wherever, whenever I find them. I will strive to grow strong like the pine tree, to be pure in my deepest desire; to be true to the truth that is in me, and follow the law of the Fire."

Honors.—The activities for which honor beads are awarded are organized around seven crafts, a different colored bead being designed for each craft. These seven crafts, the color of the beads awarded, and the significance of these colors are:

Home Craft	orange	flame
Health Craft	red	blood
Camp Craft	brown	woods
Hand Craft	green	nature
Nature Craft	blue	sky
Business Craft	yellow	gold
Citizenship Craft	red, white, and blue	

"Big honors" are large beads which are awarded for the winning of from six to twelve of the smaller honors. Local and national honors are also awarded for significant activities and contributions.

Meetings.—In the regular meetings new activities are learned, programs arranged, and the Count Book (record book) written up and illustrated. At the ceremonial meetings, held monthly, the count is read, honors are awarded, ranks are conferred, and new members are received.

Organization and Administration.—A Camp Fire group is composed of from six to twenty girls supervised by a guardian and operating under a charter from national headquarters. Two groups of girls are provided for, those of from six to ten enrolling as Blue Birds and those from ten to eighteen as Camp Fire Girls. Where there are several units in the same community, a local executive promotes, directs, and supervises the work. There are now (1935) 102 of these local executives in the United States. A monthly publication, *The Guardian*, a bulletin of program and guidance suggestions for the leaders, with an insert for the girls themselves, is issued by national headquarters. In addition to these, other publications of interest and value are also available from this same source.

National Headquarters: Camp Fire Girls, Inc., 41 Union Square, New York.

THE SPORTSMANSHIP BROTHERHOOD

This organization, designed for schools and colleges and enrolling both sexes, has as its objective, "To foster and spread the spirit of sportsmanship throughout the world." Its code is as follows:

Keep the rules.
Keep faith with your comrade.
Keep your temper.
Keep yourself fit.
Keep a stout heart in defeat.
Keep your pride under in victory.
Keep a sound soul, a clean mind, and a healthy body.
Play the game.

A few of the activities of the Sportsmanship Brotherhood are:

Discussions of ways of encouraging and recognizing sportsmanship.

Reports on illustrations of good sportsmanship.

Presentations—talks, debates, dramatizations, etc.—at school assemblies, parent-teacher meetings, and before other groups.

Welcoming and entertaining visiting teams and spectators.

Special drives and campaigns emphasizing sportsmanship.

Promoting contests for posters, slogans, songs, or poems.
Designing and maintaining an honor roll.
Providing and making awards to teams and individual players.

The emblem of the Sportsmanship Brotherhood is awarded by the chapter each year to its "most representative sportsmen," who are selected by a vote of the students, council, and faculty.

National Headquarters: The Sportsmanship Brotherhood, Inc., Hotel McAlpin, New York.

JUNIOR ACHIEVEMENT

This fifteen-year old organization, originally sponsored by industrialists as a recreational movement, is for city boys and girls what the 4-H Club is for its country members. A group organizes a stock company and conducts a real commercial enterprise in accordance with established business principles and procedures. Projects are selected and each member is assigned to the task for which he is best fitted—manufacturing, advertising, selling, managing, etc. Reassignments and discussions at the meetings insure that every member learns the details of the entire business. Such articles as ash trays, candlesticks, inkwells, desk sets, book ends, picture frames, ladders, stools, chairs, tables, magazine and book racks, floor and table lamps, toys, games and game boards, puzzles, and various cooking, sewing, and knitting products are made and sold, as well as service in making simple home repairs and alterations. Accurate records of costs, sales, expenses, and depreciation are kept, and the profits earned are voted by the stockholders in real business fashion. One delightful advantage of this organization is that there are no capital-labor conflicts. No one individual is allowed to control the stock. (What a practical education for the new day in industry!)

National Headquarters: Junior Achievement, Inc., 33 Pearl Street, Springfield, Massachusetts.

OTHER SUPPLEMENTARY ORGANIZATIONS

Not all of the many organizations interested in developing character through attractive educational opportunities have been discussed but perhaps enough material has been presented to indicate the range and variety of materials, policies, organization, and methods comprehended in the activities of these plans. Other organizations that have somewhat similar purposes and programs are the following:[1]

American School Citizenship League, 405 Marlborough St., Boston, Massachusetts.
Big Brother and Big Sister Federation, Inc., 425 Fourth Avenue, New York.
Boys' Clubs of America, 381 Fourth Avenue, New York.
Boy Rangers of America, Inc., 186 Fifth Avenue, New York.
Catholic Youth Bureau, 1312 Massachusetts Avenue, N. W., Washington, D. C.
Christian Quest, 203 North Wabash Avenue, Chicago, Illinois.
Department of Humane Education, American Society for the Prevention of Cruelty to Animals, 50 Madison Avenue, New York.
Girls' Service League of America, Inc., 138 East 19th St., New York.
Girl Scouts, Inc., 570 Lexington Avenue, New York.
Hi-Y, National Council, Young Men's Christian Associations, 347 Madison Avenue, New York.
Jewish Welfare Board, 71 West 47th St., New York.
Kiwanis "Brothers" and "Dads," McGraw-Hill Building, 520 North Michigan Avenue, Chicago.
Knights of King Arthur, Inc., Lock Box 776, Boston, Massachusetts.
National Association of Audubon Societies, 1974 Broadway, New York.
National Federation of Settlements, 147 Avenue B, New York.
National Recreation Association, 315 Fourth Avenue, New York.
National Self-government Committee, 80 Broadway, New York.
Optimist International, Boys' Work Council, 924 North 31st Street, Milwaukee, Wisconsin.
Order of the Builders, 159 North State Street, Chicago, Illinois.
Order of DeMolay, 201 East Armour Boulevard, Kansas City, Missouri.
Order of the Rainbow for Girls, McAlester, Oklahoma.
Pi Christian Fraternal Orders, 2326 Auburn Avenue, Cincinnati, Ohio.
Pioneer Youth of America, Inc., 69 Bank Street, New York.
Rotary International, Boys Work Committee, 35 East Wacker Drive, Chicago, Illinois.
School Garden Association of America, 121 East 51st Street, New York.
Woodcraft League of America, Inc., Santa Fe, New Mexico.

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[1] See also the descriptions of The School Republic, The Pathfinders of America, Young Citizens' League, The Knighthood of Youth, and others in Chap. IV. In Elizabeth R. Pendry and Hugh Hartshorne, "Organizations for Youth," McGraw-Hill Book Company, Inc., 1935, will be found brief descriptions of more than forty of these supplementary organizations.

REASONS FOR THE RAPID DEVELOPMENT OF THESE ORGANIZATIONS

The rapidity with which these supplementary organizations have developed is little short of astounding when one considers that nearly all of them were established less than twenty-five years ago and that now their memberships total several millions. A mere statement of a few of the most important reasons for this startling development will not only help to explain it and to indicate why these organizations have been frequently labeled excellent examples of the so-called "progressive education," but will also show how as a new and vitalizing force they have contributed much to the theory and practice of education in general. In a word, the reasons for the rapid growth of these organizations are: (1) They are psychologically sound; (2) membership in them is voluntary; (3) they provide competent and acceptable leadership; (4) they emphasize and provide graduated opportunities for individual improvement; and (5) in general, their programs are definite. Surely the professional educator and curriculum maker can learn much from them.

SCHOOL AND SUPPLEMENTARY-ORGANIZATION RELATIONSHIPS

There are several good reasons why the school may, should, and does cooperate with these organizations in promoting their ideals and programs.[1]

1. Many of Their Activities Are Supplementary.—A great number of the activities of these organizations correlate with and enrich the regular work of the school in science, health, shop,

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[1] An excellent set of principles that should govern these relationships and case studies illustrating school-organization cooperation will be found in Chap. XV of the "Tenth Yearbook" of the Department of Superintendence. See also Jay B. Nash, Inter-relation of Community Service Groups, and H. W. Hurt, Relation of the School to Other Educative Forces in the Community, both in the *Junior-Senior High School Clearing House*, vol. 8, May, 1934. For a careful analysis of the extent and forms of the relationships between scouting and the schools, see Dr. Ray O. Wyland's dissertation, Scouting in the Schools, *Teachers College Contributions to Education* no. 631, Bureau of Publications, Teachers College, Columbia University, 1934.

English, music, art, foreign language, social science, physical education, and other subjects. Such correlation is mutually beneficial. Moreover, several of these organizations offer awards and other recognitions for good schoolwork.

2. The School Enrolls All the Children of the Community.—Not all of the children in any community belong to the churches, settlements, clubs, or other organizations and institutions, but all of them do go to school. Hence, by working in and through the school it is possible for these organizations to offer their opportunities to all children.

3. The School Possesses Facilities and Equipment.—Although increasingly churches, settlements, recreation centers, and clubhouses are being equipped for the activities of youth, yet a great many of them are not so furnished and some of them probably never will be. In the school are rooms, gymnasium, swimming pool, auditorium, library, storage space, laboratories, shops, and other facilities and equipment that may be utilized to good advantage.

4. Leadership Is Available in the School.—Teachers of art, science, shop, cooking, sewing, health, physical education, and other subjects are to be found in the school. In addition, teachers may serve on committees and councils and in other ways cooperate in promoting the interests and ideals of these organizations.

Possible Dangers.—A discussion of this phase of school-organization cooperation would not be complete without at least a brief word concerning a few possibilities of weaknesses or dangers.

1. *The Organization May Develop Into a Quasi-secret Society or Fraternity.*—An organization that utilizes insignia, signs, hand clasps, passwords, and ritual may very easily become self-centered and forget the purposes for which it was organized. This danger is the more possible if the meetings are held at night, away from the school building, and if somewhat elaborate ceremonials are used. Even where the organization does not take on these visible earmarks of a fraternity, there is a possibility that its members may come to consider themselves as set apart from those pupils who do not belong.

2. *A Narrow Interpretation of Eligibility Requirements.*—Any interpretation of membership requirements that tends to limit the opportunities for participation is certain to cause trouble. If, for instance, the Hi-Y interprets the term "Christian" too narrowly and either excludes from membership or places applicants under special handicaps, a proper resentment will be aroused. There is no real reason for any such limitation. The author was once leader of a Hi-Y group that had a Catholic president and a Jewish treasurer.

3. *Friction between School and Organization Authorities.*—The principal of a school is its legally appointed head and as such is responsible for every single thing that happens in it. Consequently, he is properly jealous of his rights and naturally hesitates to divide his responsibility. Friction between teachers, caretakers, janitors, or other school employees and officers of the organizations is also possible. Needless to state, if there is not an appreciation of proper relationship and perspective on the part of both school and organization leaders, a truly cooperative enterprise will be impossible.

SUPPLEMENTARY ORGANIZATIONS AS CHARACTER BUILDERS

Does the work of these supplementary organizations contribute to the formation of character? The answer to this question must, at the present time, be based largely on subjective evaluations. A number of studies have been made of the relative attitudes and records of members and nonmembers in such traits as trustworthiness, deception, cooperation, charity, self-control, persistence, knowledge, and other qualities, but the results of these experiments and investigations are, in general, neither entirely satisfactory nor completely convincing. Probably the main reasons for most of these somewhat contradictory results are to be found in the setup of the investigations, in dissimilarities in size and composition of groups, in lack of accurate equating of other educational influences, and in general unreliability of data. However they do represent beginnings.[1]

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[1] Records of these investigations and studies may be obtained from the headquarters of the various organizations. For a critical evaluation of some of them see Chaps. V and VI in Hartshorne, "Character in Human Relations." On pp. 42–43 of this same book will be found a set of criteria

From a subjective point of view, an evaluation of the work of these supplementary organizations, on the basis of the principles set forth in earlier sections of this book, reveals how, in many respects, they represent the ideal character-education program because they provide a most favorable environment. Joshua Lieberman, writing in *Better Times*, says:[1]

> Such qualities as honesty, consideration, and integrity cannot be taught or inculcated but are absorbed and developed if environmental conditions permit and encourage their development. If we provide an environment that contains integrity and social-mindedness, and help our young people to become purposeful, happy, and effective individuals, we will have done a good job.

It is logical to assume, then, that, because of the favorable environment they provide, these organizations do have significant influences on the lives and characters of their members. Certainly, he would be a skeptic, who, after recognizing and appreciating the quality of their ideals, the attractiveness of their programs, and the educational soundness of their approach, would question very seriously their contributions to the formation of ethical character. In addition, the many experiences of those who have worked with them corroborate this estimate of their value. It is true that these evaluations are largely subjective and do not show the exact amounts or extents of their contributions, but nevertheless they are at least fairly convincing. One can be absolutely certain of the exquisite beauty of a lovely flower or a gorgeous sunset even if he cannot prove it by statistics. Four short quotations will illustrate.

James E. Russell: "The naturalist may praise it (scouting) for its success in putting the boy close to nature's heart; the moralist for its splendid code of ethics; the hygienist for its methods of physical training; the parent for its ability to keep his boy out of mischief; but from the standpoint of the educator it has marvelous potency for converting the restless, irresponsible, self-centered boy into the straightforward, dependable, helpful young citizen. . . . Sir Robert Baden-Powell has done more to

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for judging the educational value of these organizations, and on pp. 43–45 an account, with illustrative graphs, showing how they were evaluated by the members of a number of his classes.

[1] June 4, 1934.

vitalize the methods of character training than all of the schoolmen in this country have done since the Pilgrims landed on the New England Coast."[1]

Fannie Hurst: "More than any school or university, Girl Scouting will develop the ideals and the faculty for group action necessary if the girl of today is to take her place in the rapidly narrowing and highly complex world of tomorrow. Women must learn to act as units if they are ever to give expression to the social consciousness that is theirs."

Mrs. Franklin D. Roosevelt: "The whole program of Camp Fire Girls teaches them self-discipline, courage, and helpfulness to each other, which cannot but be of great value in the future."

Hartshorne, ever a keen and scholarly critic, after examining a number of these programs as well as investigations as to their success in developing particular traits of character, concludes:

> In spite of the fact that no study has established differences between members and non-members which are attributable solely or chiefly to the work of these independent societies, our commonsense judgments lead us to conclude that the boys and girls who are fortunate enough to belong to these groups are spending their time in a wholesome and constructive way, on the whole, both because of the association with older people—men and women of high character—and because of the satisfaction young people take in out-of-door recreation, in manual skills, and in group work. . . . With their increasing emphasis on trained leadership and their growing absorption in the more constructive phases of youthful citizenship, they constitute a potential power for good that cannot be overestimated and deserve the intelligent support of all who have at heart the happiness of our children and the welfare of our social order.[2]

It may be true, as some writers have pointed out, that codes and creeds often bring conflicting loyalties; that the value of an oath is somewhat lessened by the inclusion of some such expression as, "to the best of my ability"; that there is a decreasing satisfaction with systems of awards and recognitions; and that the programs are largely originated, developed, and directed by adults. However, if all of these and similar dissatisfactions and criticisms were totaled, they would not even begin to represent a demand sufficient to justify disbanding the organizations. Furthermore, these are healthy signs, rather than the opposite, and indicate that ultimately the programs will result in still more valuable contributions to education.

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[1] Russell, J. E.: Scouting Education, *Teachers College Record*, vol. 18, pp. 1–13. See also the article following, Some Pedagogical Interpretations and Applications of the Methods of Boy Scout Education, by David Snedden.

[2] Hartshorne, *op. cit.*, pp. 51–52.

CHAPTER XVII

OTHER COMMUNITY AGENCIES AND CHARACTER EDUCATION

In addition to the organizations and institutions discussed in previous chapters there are, in any community, a number of other more or less well organized agencies whose activities exert important influences on the character of the child. It is, obviously, impossible to treat adequately in one volume all of these forces, so a selection must be made. In this chapter will be discussed critically and in some detail five of the most important of these institutions—the motion picture, radio, newspaper, library, and church. In addition to this evaluation, some very definite suggestions will be made in the interest of improving these opportunities.[1]

MOTION PICTURES

That the motion picture is, for education, probably the greatest invention in the history of the world is easily appreciated when one considers that (1) it is both seen and heard, and (2) that some 77,000,000 individuals, one-third of whom are under twenty-one and one-seventh under fourteen years of age, attend it each week in the year.[2] Now multiply this number by 52 and you have as the annual attendance at some 20,000 theaters the staggering total of more than four billion.

The fact that the motion picture has failed to utilize its tremendous possibilities as an agent for education, inspiration, culture, decency, and morality is so well-known that little need be said concerning this phase of it here. A single glance through the advertisements in any newspaper is all that is necessary to convince one that the average motion picture is an insipid, degrading, semi-obscene, sexy thriller that portrays crime,[1] debauchery, licentiousness, gambling, degeneracy, smut, and general immorality in ways that make them attractive. It overemphasizes the romantic and the spectacular. It portrays the higher ideals of society, womanhood, manhood, wealth, and power in false, inaccurate, misemphasized, and often cynical ways that outrage decency. William Randolph Hearst, in an editorial appearing in his newspapers on Oct. 5, 1933, wrote:

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[1] A case study of the scope and relationship of agencies dealing with the high school students in a suburban community will be found in Dr. Frank Herriott's dissertation, "A Community Serves Its Youth," Association Press, New York, 1933. See also the Community Relationships number of the *Junior-Senior High School Clearing House*, vol. 8, no. 9, May, 1934.

[2] The figures for 1930 were given by "The World Almanac" as 115,000,000.

> Let us enable ourselves and our families to see something else on the screen except harlots in the morning, strumpets at noon, and courtesans at night. . . . Why have churches—why have schools—and then let the screen, the greatest educator of all, undo the work of the churches and of the schools and teach crime and licentiousness as the only worth while subjects of knowledge and interest.

Of a similar nature is the following statement from the *Milwaukee Journal*, "An English newspaper says that American films have been tried and found wanton."

Of course there have been many creditable pictures that were sound in theme, educational and inspirational in material, and artistic in presentation.[2] There will be still more of these, but by far the greatest majority of pictures are made, as one individual very pithily put it, "for a bunch of morons; and if you don't know what a moron is, it is a half wit, and a half wit is not a complete wit." Adolph Zukor's (head of Paramount) recent statement that "the trouble has been due to about 15 per cent of the pictures" is not convincing, to say the least. No more so is the oft-repeated statements of the magnates to the effect that good pictures return the biggest dividends.

Not only are the pictures themselves cheap and salacious, but the advertisements of them in newspapers, on billboards, and in theater lobbies are even worse. A great deal of this advertising is downright inaccurate and fraudulent. To some extent the films are censored but the advertisements, apparently, have not been given even a suggestion of censorship.[1]

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[1] In the Payne Studies an examination of 115 pictures, selected at random, showed 406 crimes committed.

[2] In this discussion we are not referring to the typical noncommercial films used in schools, churches, and other educational institutions. Cline M. Koon, "Motion Pictures in Education in the United States," University of Chicago Press, 1934, represents a concise compilation of factual information about motion pictures in education. It should be read by everyone interested in this phase of instruction.

One of the fundamental reasons for the rising tide of criticism is to be found in the replacement of the old time "movie," which was a camera story, by the "talkie," which is an illustrated microphone story. The old picture of the "nickelette," "nickelodeon," and "nickledome" days was as bad for its time as that shown in the gorgeous movie palaces of today, but these earlier pictures required an active imagination and young people especially could imagine little about something of which they knew nothing. Today no imagination is required; everything is explained in its dirtiest detail and, as a result, young minds become prematurely active. In view of this development, the statement, "the screen has become more vulgar and smutty than ever before" takes on a convincing meaning.

The motion picture manufacturer blandly meets these and similar criticisms with three stock replies. His first is, "We are a business concern and produce what our customers demand"; this is only another way of saying that Hollywood is convinced that selling filth and salaciousness is more profitable, financially, than selling decency and respectability. Thus it is with Hollywood not a matter of morals or education but purely a matter of dollars and cents. Possibly, considered very narrowly, one cannot blame these producers for manufacturing films that apparently return the greatest financial profits. However, looked at a little more closely, three things are quite obvious. In the first place, the producers' oft-repeated statement that "good pictures always bring the greatest profits" is either a mistaken idea or a deliberate falsehood to forestall criticism, judging by the small number of "good pictures" manufactured; secondly, it is only logical to expect that any group responsible for such an important educational device should most certainly feel its obligation to give as well as get; and in the third place, if these producers do not appreciate their responsibilities, those of us who are interested in developing character and citizenship in young men and women must very definitely, convincingly, and successfully force them to recognize and accept their obligations.

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[1] See reference in footnote on p. 383.

His second reply is, "The movie is an entertainment device and as such is not designed for purposes of education and uplift." The stupidity of this justification is easily seen when one appreciates the fact that exactly the same argument would justify the Indian's torture of his captives. The more atrocious and inhuman the torture, the more it was enjoyed by those practicing and witnessing it; but it could hardly have been said to have represented a worth-while pleasure. It was degrading, rather than uplifting.

The third reply of the manufacturer to these criticisms is, "But on many of the pictures complained about there is no agreement by the critics. One critic lauds what another blames; and between these two extremes there are all sorts of differences of opinion. So whose appraisal shall be accepted?" It is true that there are differences in the critics' evaluation of some of the pictures, but it is also true concerning many of them that there are relatively few disagreements, and also that some of these disagreements are slight rather than great. The current nation-wide movement is ample proof that a sufficient number of these pictures have been cheap and bawdy enough to cause this wide-spread dissatisfaction. This condition is certainly a convincing answer to the reply indicated above.

It is well-known that one of the greatest handicaps to clean pictures is the wholly indefensible practice of "block booking," by which the exhibitor, in order to obtain the picture he wants, must contract for any others that the manufacturer may care to send to him. In this way the producer has a ready market for any picture he chooses to make. It is sold and paid for even before it is made. In essence, such a practice is similar to a grocer's selling his customer a sack of flour and also requiring him to pay for several other sacks and packages, filled with anything he may desire to put into them, to be delivered at a later period. There are, it is true, some opportunities for the exhibitor to escape this practice: (1) by contracting with other producers; (2) by very limited refusals; (3) by an occasional "spot booking" outside of his contract; (4) by rebooking in case of assured demand; and (5) by appealing to one of the thirty-two Grievance

Boards organized under the Motion Picture Code for the handling of unfair trade practices. However, these possibilities are few in number and slight in general effect. Happily, there is now a concerted drive to eliminate this strangle hold, but naturally it is meeting with stubborn resistance on the part of the manufacturers.[1]

The movement for better pictures is not new, by any means. For twenty years there have been improvement conferences, expensive researches, legal censorships, and numerous books and articles of protest. All of these have brought out the obvious fact that the typical movie does not represent healthy food for young minds.[2] Out of this movement have come three important conclusions: (1) that a legal censorship is only partially successful;[3] (2) that protests against particular films represent the very best of advertising for them; and (3) that the box office always has been, is now, and always will be the industry's most vulnerable spot. In the words of Welford Beaton, editor of the *Hollywood Spectator*, "a moral assault never will reduce an economic fortress." Hence, any effective program of improvement must be aimed at the producer's pocketbook. The drive in this direction is now being pushed admirably by the Catholics' Legion of Decency, the Central Conference of American Rabbis, the Federal Council of Churches of Christ in America, and the

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[1] It is interesting to note that the first major anti-trust indictment in the United States in seven years was returned by a Federal grand jury in St. Louis the second week of January, 1935, against several of the larger motion picture manufacturing companies. Block booking and blind selling were made illegal in England in 1927.

[2] For instance, the Motion Picture Research Council, 366 Madison Avenue, New York, spent $200,000 provided by the Payne Fund to establish as a fact what was known in theory—"the influence of motion pictures upon children is tremendous." Another good study pertinent to this discussion is that reported by Ruth C. Peterson, The Effect of Motion Pictures on the Social Attitudes of High School Children, in "Developing Attitudes in Children," pp. 84–106, University of Chicago Press, 1933.

[3] It is probably well-known that many of the recent pictures have been produced with three degrees of actor-actress intimacy. The most suggestive and daring in clothing (or lack of it), speech, attitudes, postures, etc., is designed for general American release; the less suggestive and daring for Ohio, Pennsylvania, and other states having somewhat rigid censorship; and the least suggestive and daring for England.

Purity League. An even greater campaign is the world-wide crusade launched, according to the *London Daily Express* of June 25, 1934, by Pope Pius XI, against immoral films. This form of attack has already forced the producers and exhibitors to stop, look, and listen.

SUGGESTIONS FOR CREATING A DEMAND FOR BETTER MOTION PICTURES

The average movie-goer uses but slight discrimination in his selection of pictures, not only because he usually has relatively little opportunity for choice, but also because he frequently has a well-established habit of attendance and consequently goes largely because of the habit and not because of a desire to see a particular picture. A few definite suggestions of what may be done in the school to make more discriminating and intelligent movie-goers should also result in compelling the producer and exhibitor to produce and exhibit better films. These suggestions can be carried out through the school's home room, assembly programs, discussion groups, special clubs, newspaper, art and literature classes, the parent-teacher association, and other settings. Needless to state, anything at all that is done to prevent a demoralization of the children will represent worth-while progress.[1]

1. Organize for a Complete Discussion of the Purpose of Pictures in General and of Special Films.—Are these purposes valid, wise, and profitable to the spectator? Specifically, just what do they contribute to human life and happiness? A consideration of these and similar questions should be valuable. There is, at present, a great deal of literature in both magazine and book form that represents highly desirable material for this program of movie education. For instance, all of the nine books of the Motion Picture and Youth series (The Payne Fund

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[1] One of the very best articles the author has read on this general topic is George J. Hecht, How to Get Better Movies for Your Children, *The Parents' Magazine*, September, 1934. For a description of how a group of Denver business girls studied motion pictures and what they discovered, see Florence S. LeFever, The New Three R's, *The Woman's Press*, July-August, 1934.

Studies), will be found indispensable.[1] A glance through the indexes of current and bound numbers of periodicals will also be profitable in discovering material appropriate for these discussions. A study of the main differences between "commercial" and "educational" films will be helpful.[2]

2. Help the Pupils to Study and Analyze the Effects of Movies. All of the preaching possible by parent and teacher, concerning the effects (good and bad), will not be nearly so effective in helping the child to understand and appreciate just how the movie affects children in such matters as sleep, attitudes toward crime, lawlessness, luxury, delinquency, clothes, ideals, emotional reactions, sorrow, hilarity, daydreaming, emulation, and imitation, as a serious study of the results of such researches as that mentioned above. Furthermore, in the consideration of a particular picture it is only reasonable that the pupil should make a personal analysis, not only in order to discover what he actually got from it, but also to evaluate these contributions. A discussion of favorite actors, actresses, and themes, with reasons for preferences, is the logical starting point for this educational program.

3. Make a Definite Study of Picture Stories, and the Methods of Production, Distribution, and Exhibition.—A study and discussion of procedures in picture story writing, adaptation, and selection; the materials, methods, and techniques by which these are made into pictures; and the organization for production, distribution, and exhibition will be helpful in building a background for a discriminating theater attendance.[3]

4. Make a Study of the Advertising of Pictures and Players.—A serious consideration of the many and various methods of advertising plays and players will be helpful in showing the inaneness, extravagance, misemphasis, and downright misrepresentation of much of this publicity. Typical examples are newspaper and magazine displays and write-ups in "news" items (fist fights, divorces, pathetic tales, etc.), cartoons, and "funnies"; endorsement of soft drinks, cigarettes, and wearing apparel; advertisements on game, candy, and food containers; lobby displays; and the "not recommended for children device." Even a collection of advertising phrases, slogans, and superlatives from a week's issue of almost any newspaper will be enlightening, as will also a similar collection of the titles of current attractions.[1] Such advertising may be evaluated by a comparison with the ratings of these pictures by impartial agencies such as those indicated on page 384 and also by a critical attendance at a few pictures for this very purpose. Perhaps, too, an acquaintance of the pupil with the "whispering-campaign" device will also be helpful, not only in connection with motion pictures but with the advertising of other products and services.[2]

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[1] A nontechnical, popular summary of the results of this four-year research will be found in Henry James Forman, "Our Movie-made Children." All of these books are published by The Macmillan Company, 1933. See also Fred Eastman, "The Menace of the Movies," The Christian Century Press.

[2] See footnote on p. 377.

[3] See Berchtold, W. E., Behind Your Movie Diet, *New Outlook*, November, 1934.

A critical study of the trash appearing in the movie magazines will also be beneficial. Any pupil with a grain of sense can easily see by a simple comparison that all of these "Inside Stories" and "Truth About______" accounts of the players at home with their pets and pajamas, their romances, hobbies, early life and ambitions, heroes, divorces, and related pathetic incidents, all presented in a breathless manner, represent absurd repetitions of the same old stuff.[3]

5. Encourage the Habit of "Shopping Around" for Movies.—The practice of selecting carefully the pictures to be patronized is as logical and reasonable as a similar careful choice of food, clothing, books, or anything else. It should be easy to lead the child to see that it would be just as ridiculous for him to shut his eyes, walk into a grocery store, hand the clerk his money, and accept whatever the clerk chose to give him, as it is for him to pay his money and walk into the movie theater without a knowledge of its offering. As was suggested above, he can be taught to discount the average movie advertisement with its blatant and extravagant praise and to detect its misemphasis or misrepresentation.

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[1] For a number of actual illustrations of titles and advertising statements see the author's, "Home Room Guidance," pp. 13–15, McGraw-Hill Book Company, Inc., 1934.

[2] See footnote reference on p. 34.

[3] For an excellent article on this topic, see Leonard McTaggert, Flimflam for Film Fans, *Vanity Fair*, July 1, 1933. Robert Edmond Jones, Our New Mythology from Hollywood, *Vanity Fair*, October, 1934, presents a good picture of the fabulousness of the stories about the screen stars.

Many magazines, such as *Liberty*, *The Literary Digest*, *The Parents' Magazine*, *News-Week*, *Time*, *McCall's*, and others, not only offer impartial reviews and ratings of current attractions but also carry similar lists of past attractions; these can be utilized to good advantage.[1] *The Parents' Magazine* has recently inaugurated a weekly "Movie Guide Supplement" put up in such a form that appraisals can be clipped and filed alphabetically in a 3- by 5-inch card index.[2] This fine magazine has also developed an "Approved for Family" seal which is used in newspaper, bulletin-board, and lobby advertising of films to which it has been awarded.

6. Encourage the Pupils to Show a Very Definite Reaction to Particular Pictures.—It is logical that the movie patronizer has as much right to indicate his pleasure or displeasure with a picture as he has to express similar reactions to the purchase of a coat, hat, dinner, or book. If he likes, or if he dislikes, a film, let him tell the exhibitor. Naturally, such an expression must be based upon good, logical, and easily appreciated reasons. His, or his group's, satisfaction or dissatisfaction may be expressed personally or by letter to the exhibitor, by letters to the correspondence column of the local newspaper, and even to the producers and actors, although messages to the latter usually represent a waste of postage because a player rarely sees such correspondence and, moreover, is under contract to act in whatever plays the producer wishes to assign him. Any intelligent exhibitor or producer will listen to such comments because he knows that, if one individual is bold and interested enough to go to the trouble of telling him, there are many others who have the same idea but who did not take the trouble so to inform him. Even such an apparently simple little question as, "When are you going to show such and such a picture?" if asked by several different individuals, will soon cause the exhibitor to become interested in booking it.[1]

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[1] Probably the most careful, complete, and reliable of these services is that sponsored by the Family Movie Guide department of *The Parents' Magazine*. This department reflects the judgment of the National Film Estimate Service, the General Federation of Women's Clubs, the Women's University Club of Los Angeles, the International Federation of Catholic Alumnae, the National Society, Daughters of the American Revolution, the Motion Picture Department of *The Parents' Magazine*, and, in the case of pictures so recently released as to prevent ratings by any of the above organizations, "the judgment of several reliable critics." This guide also classifies rated pictures into three groups: (1) for adults, (2) for children 8 to 12, and (3) for young folks, 12 to 18. See also the description of the newly instituted "Movie Supplement" and the "approval" seal described above.

[2] Obtainable from *The Parents' Magazine*, 9 East 40th Street, New York City. This service sells for $1 a year for a single subscription, seventy-five cents for ten or more in a group, and fifty cents for twenty-five or more. It is an excellent device.

7. Encourage a Deliberate Boycott of, Not Only the Low Type of Picture, but Also the Theater that Continues to Run It.—Just recently the exhibitors in a large midwestern city proposed to the authorities of the Legion of Decency that its boycott concern only specified pictures. The immediate reply of these officers was to the effect that they would promote the complete boycott of any theater that exhibited such films, irrespective of the value or quality of any other pictures it might show. Such a commendable program cannot but have salutary effects. The sooner the exhibitors realize the sincerity and completeness of a boycott, the sooner they will reorganize their programs in order to prevent it.[2]

8. Enlist the Cooperation of the Local Newspaper Editor.—The newspaper editor is the keyman in any community enterprise because he has channels of publicity to which no other individual or organization has access. He is usually an educated and intelligent man with the interests of the community at heart and is as much interested in preventing its children from becoming demoralized and its decency and self-respect from being flouted as any one else in it. If a group of students visit him with a sensible protest supported by definite facts and figures, he cannot help but be impressed. The weight of his editorial attention will certainly be respected by the local exhibitors. Moreover, the clipping bureaus will send any such items to the proper producers and sources. Consider, for a moment, what would be the effect if such editorial comments were sent to the producers by only a few hundred of the several thousand newspapers in the United States. In short, editorial support is extremely desirable for this or any other type of clean-up campaign. Naturally, if, as, and when an editor utilizes his position for such improvement, the interested groups should send him letters of appreciation.

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[1] The intelligent business man's reaction to protests is attractively described in John R. Tunis, Don't Growl—Kick, *Review of Reviews*, December, 1934.

[2] For an account of some of the effects of such a boycott see Boycott Threat Is Forcing Movie Clean-up, *The Literary Digest*, July 7, 1934. See also Welford Beaton, The Fight for a Clean Screen, *The Woman's Press*, July-August, 1934.

9. Emphasize Logic and Common Sense Rather than Theoretical Morality.—It is easy to emphasize morality in such a way that it is unattractive to young people. Ceaseless preaching will probably have little effect, especially if the individuals doing it—teachers, parents, or religious leaders—happen to be persons whose ideals are not accepted as worthy of imitation by the children. One clear and logical analysis, with the pupils assisting in bringing to light and presenting its easily appreciated relationships and meaning, and without undue forcing of attention on the results, is worth a million sermons. A simple comment, statement, or evaluation dropped by a teacher whom the youngsters love, idolize, and imitate is worth a million preachments by one whom they do not love.

10. Do Not Expect Too Much in the Way of Immediate Results.—Any campaign, to be really effective, requires time, and this slowness may be discouraging to the group interested. Hence, in order to avoid premature discouragement, the group should be led to realize that improvement is an evolutionary, and not a revolutionary, process. Even if the exhibitor and the producer were entirely in sympathy with the movement for clean movies, it would take some time for them to reorganize and make such pictures available. If they are not entirely in sympathy with the movement and tend to discourage and fight it at any point, it will be even more slow. The group should understand, too, especially if these exhibitors and producers are unsympathetic with the campaign, that a continuous, more or less permanent, and not a temporary, drive is necessary. At the same time the group should realize and keep in mind that any development in the direction of desirable ends represents real progress.

Additional References

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Hampton, B. J.: "A History of the Movies," Covici Friede, Inc., 1931.

How the Movies Harm Children, *The Parents' Magazine*, August, 1933, pp. 18–19.

Oberholtzer, E. P.: What Are the "Movies" Making of Our Children? *World's Work*, vol. 41, pp. 249–263, January, 1921.

Raising the Standard of Motion Pictures, *American City*, vol. 13, pp. 529–530.

RADIO

The radio is another of the educational devices that undoubtedly has a tremendous influence, for either good or bad, on the thinking and the living of most of those who listen to it. As an educational agency its possibilities are probably at least as great as those of the press and perhaps only slightly less great than those of the motion picture.[1] Some idea of the extent of the use of this invention may be gained from the estimate by "The World Almanac" that in 1930 13,478,600 receiving sets were being used by some 55,000,000 listeners in America.[2]

However, the fact that the radio, like the motion picture, has failed, and is failing, to capitalize its marvelous possibilities as an educational device is well-known; this may be easily proved by listening to a number of typical broadcasts either from several stations or from one station.[3] Other proof, if necessary, may be found in the statements of those competent to evaluate these programs. A few such appraisals, taken from the reports of the meeting of the National Advisory Council on Radio in Education—appointed nearly five years ago by Dr. Ray Lyman Wilbur to make a study of the uses of radio in education and held in Chicago the first week of October, 1934—will illustrate.

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[1] See "Radio as a Cultural Agency," by Tracy F. Tyler, Secretary and Research Director, National Committee on Education by Radio, published, 1934, by this committee, at Washington, D. C.

[2] "The World Almanac and Book of Facts for 1931," p. 171, *The New York World*, 1931.

[3] For obvious reasons we are excluding from this discussion the eighty or so noncommercial stations, such as The Ohio School of the Air, The Wisconsin School of the Air, The North Carolina Radio School, Chicago School Broadcasts, Cleveland School Broadcasts, Florida Music Appreciation Hour, and such experimental programs as the N. B. C. Music Appreciation Hour. A good account of the educational uses of radio will be found in

Dr. Robert M. Sproul, president of the University of California (after stating that a very few broadcasts had attained a high level): "After rising to these heights the child returned to his babyhood crib and driveled and drooled for hours."

Dr. Lee De Forest, radio inventor: "Nine-tenths of what one can hear is the continual drivel of second-rate jazz, sickening crooning by degenerate sax players, interrupted by blatant sales talk."

Bruce Bliven, President of *The New Republic:* "A Columbia schedule for this winter showed that between 8 and 10:30 p. m. the American people will have the ineffable pleasure of hearing programs sponsored by makers of laxatives, reducing salts, cigarettes, soaps, and soups. It looks like a busy educational winter."

The British Broadcasting System regularly devotes 62 per cent of its programs to music, (17 per cent to serious music), 22.8 per cent to educational themes, 4.7 per cent to religious matter, and 5.2 per cent to good wholesome children's programs. In the United States in 1932, 582 stations devoted 12.5 per cent of their program time to educational programs. That even this small amount must be discounted still further is indicated by *The New Republic's* comment that "America's educational material is so inferior to that in other countries it would hardly be called educational at all."

Since Oct. 1, 1934, the broadcast division of the Federal Communications Commission, at the request of Congress, has been conducting hearings on the proposal that educational, religious, and other commercial agencies be allocated certain fixed per-

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the Radio in Education number of the *Junior-Senior High School Clearing House*, vol. 7, no. 2, October, 1932. An account of the activities of a junior high school Day Broadcasting Club will be found in this same magazine, vol. 8, pp. 543–544, May, 1934.

centages of broadcasting facilities. Perhaps something worth while will come out of this. Even if no definite allotments of time are made, the emphasis on the need will be beneficial.

It is well-known that even the finer music, and other numbers occasionally found in these jazz-riddled, pandering programs are usually merely the bait that lures the listener and potential buyer within reach of the carefully written and persuasively modulated sales talk calculated to enlighten him concerning marvelous values in patent medicines, clothing, cemetery lots, home equipment, automobiles, cigarettes, easy credit, and other commodities.

As might be expected, the industry makes to these mounting criticisms such bland replies as the following: "The listeners enjoy these programs";[1] "We have relatively few protests, considering the number of programs and listeners"; "We cannot allow our programs to become too high-brow because they would then interest only a relatively small proportion of the population"; "Our programs are designed largely for entertainment rather than for educational purposes." In this connection the Columbia Broadcasting System recently issued the statement that "it prefers not to duplicate or compete with the work of the university, laboratory, lecture platform, or the classroom, but rather to supplement them." And what a program of educational supplementation the typical radio program turns out to be!

As in the case of the press or motion pictures, no one blames the radio industry for attempting to make a financial profit on its investments, but, at the same time, it is only logical to believe that any organization or institution that has a near-monopoly on such a vital educational service should be able to recognize and appreciate its responsibility for something more than mere profits to its stockholders. The Report of the White House Conference on Child Health and Protection pertinently expresses its opinion of this obligation as follows:

"What rights has education of youth in the free allotment of channel rights, which soon seek to become property rights? The Committee believes that youth and education have equities in broadcasting which must be safeguarded and placed on a sure and dependable footing."[1]

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[1] That this answer is open to serious doubt is shown in Clifford Kirkpatrick, "Report of a Research into the Attitudes and Habits of Radio Listeners," Webb Book Publishing Company, St. Paul, 1933.

Dean Thomas E. Benner, in addressing the National Conference on the Use of Radio as a Cultural Agency in a Democracy, at Washington, D. C., May 7, 1934, stated: "The present almost complete surrender of the public interest in radio to private ownership is a striking example of the severity of our cultural depression."

However, if the industry does not recognize and accept this obligation, then it should be forced to do so by outside authority or pressure. Such a forced recognition and acceptance may involve more detrimental factors than those in charge of the industry might think. Dr. Robert M. Hutchins, president of the University of Chicago, recently stated that, unless radio officials give more thought to culture and less to cash, they will find themselves "in immediate danger of more drastic regulation of taxation, or competition with publicly owned stations, and even of government ownership." In this same connection, Levering Tyson, director of the Carnegie-Rockefeller-supported Advisory Council on Radio in Education, says: "If the American radio system continues as it has been going recently with commercialism rampant, nothing can save it."

SUGGESTIONS FOR FORCING THE IMPROVEMENT OF RADIO PROGRAMS

As with motion pictures, there will apparently be little improvement in radio programs except in response to protests; the greater and the more definitely organized these protests are, the more effective they will be. Furthermore, in order to be really efficacious, these protests must be directed at the industry's most vulnerable point, its pocketbook. This is a little more difficult than in the case of the motion picture because no direct charge is made for the programs. However, it can be done.

A program of education of pupils, leading to formal protests (and, if necessary, to the boycotting of particular program numbers, and even broadcasting stations), prepared and mailed to sponsors or advertisers and to the stations themselves, should help. If a few thousand of such serious protests were sent, they would undoubtedly have considerable effect in cleaning up programs and in eliminating some of the objectionable advertising included in them. Similar protests from parent-teacher associations, church and community clubs, organizations of all types, and newspapers and other publications whose support could be easily enlisted should add still more weight to the campaign.

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[1] "The White House Conference; Addresses and Abstracts of Committee Reports," p. 262, D. Appleton-Century Company, Inc., 1931.

As suggested in the previous discussion of the motion picture, such a drive should begin with a serious study of the like and dislikes in program material and broadcasts, leading to an analysis of a station's schedule and programs over a period of time and to a careful, fair, and reasonable appraisal of the elements of these broadcasts. Particular school and community groups could be responsible for the study, analysis, and evaluation of various stations; consequently a considerable number of these could be covered in a month's time. Easily available school and community newspaper publicity concerning this campaign and its studies would also give support to the cause.

Even if no immediately perceptible results in the form of improved broadcasts were evident, such a campaign would certainly do much to raise the radio tastes and standards of those making these analyses. If it did no more than this, it would be well worth while. However, it is reasonable to believe that such a drive, especially if it were well organized and coordinated with other similar campaigns in all parts of the country, would have considerable immediate effect on these programs themselves. Certainly improvement of any type would represent real progress.[1]

In concluding this section, it is only fair to indicate that, in response to a somewhat insistent demand, some progress in making the radio more useful in education has been made.[2] But much still remains to be made.

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[1] See the other sections of this chapter for additional suggestions.

[2] See, for instance, the statement of John W. Studebaker, United States Commissioner of Education, before the Federal Communications Commission, as reported in *School Life*, December, 1934. Levering Tyson, "The Future of Radio and Educational Broadcasting," University of Chicago Press, 1934, should be read for the other half of the picture.

THE NEWSPAPER

The newspaper is the third member of the great triumvirate of community agencies for desirable or undesirable education. Its significance may be easily seen from a consideration of four facts: (1) Although thousands of homes possess, or have ready access to, but few, or no, books, yet nearly all of them do have access to at least one newspaper; each day in America eight papers are bought for every five families: (2) where formerly the newspaper's material was almost entirely of interest to men only, today its content is not only interesting to any member of the family who can read, but also some of it—cartoons, comics, pictures, illustrations, and advertisements—is interesting to children who cannot read; (3) more than six billion copies of newspapers are printed every year in the United States; and (4) studies have shown that newspaper (and magazine) reading is the most popular leisure-time pursuit there is, judging by the number of those who do it. Surely the newspaper is one of the greatest of our nation's educators; consequently, its potentialities as a character educator are just as great. The reader may recall Wendell Phillips's statement, "Had I the making of our newspapers I would not care who makes our religion or our laws;" Jefferson's, "Were it left to me to decide whether we should have a government without newspapers or newspapers without a government, I should not hesitate a moment to prefer the latter;" and Kipling's, "Journalism meets the first tribal need after warmth, food, and women."

However, as with the motion picture and the radio, financial profits have taken precedence over education and culture, with the general result that, as one authority stated, "the slogan 'all the news that's fit to print' should be changed to 'all the news that isn't fit to print.'"[1] Lurid descriptions of crimes; sensational accounts of divorce cases; biased and inaccurate news items; an overemphasis upon the spectacular and the unusual; unsupported and superstition-begetting stories of the supernatural; vulgar and debasing comics; cheap fiction; and both subtle and flamboyant advertising are a few of the things that prevent the typical newspaper, even of the better type, from achieving all that it should accomplish in community and national uplift.[1] The average tabloid, with its jazzed-up accounts, distorted news, illogical emphases, and ghastly and decency-offending pictures and illustrations of meanness, dirt, and smut, all pandering to low intelligence, is the bastard, half-witted offspring of the "legitimate" newspaper.

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[1] Richard Brinsley Sheridan, more than a century ago, shouted, "The Newspaper! Sir, they are the most villainous, licentious, abominable, infernal—not that I ever read them! No, I make it a rule never to look into a newspaper." We wonder if he would be of the same mind today. Oscar Wilde said, "In old days men had the rack. Now they have the press."

That the slogan of the tabloid, "Get it, if there's a woman in it," is taken seriously is evidenced by the fact that 99 per cent of the news stories of such sheets involve a woman. Their liberal use of such terms and expressions as "mistress," "ex-wife," "divorcee," "breach of promise," "indiscretions," "virgin man," "hard-boiled virgin," "unholy virgin," "bachelor father," and "unfathered child," is proof enough that the "news" is presented "attractively." Furthermore, their estimate of the value of "personal experiences," if not well-known, is easily proved. One New York bobbed-haired bandit stated, "I got more for my series of six signed articles about how I did it than I got for all of my share in all of the hold-ups." Note, too, what happens to circulation when an especially "famous" woman writes. The adventures of "Peaches" Browning increased the circulation of *The New York Graphic* by more than 200,000 copies. The story of Ruth Snyder, of sash-weight fame, boosted *The New York Mirror's* circulation by 20,000 copies on the first day; 30,000 on the second; 50,000 on the third, and, by the sixth day, 250,000 more than the normal run of copies. Even "respectable" newspapers apparently go "haywire" on occasion. It was said, for instance, that during the first week of the London Naval Conference, in 1930, more attention was devoted by newspapers to the appearance and clothes of the American girl secretaries than to the world problems before the conference.

In this connection, Byron C. Mathews, writing in the *Independent* under the title A Study of a New York Daily, states:[2]

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[1] A few illustrations of distortions, comments by competent authorities, and suggestive references are to be found in Chap. II, which should be read as a background for the present discussion.

[2] Volume 68, pp. 82–86.

> It is impossible for a man interested in social improvement to read the daily papers, even the best of them, and not regret that so small a percentage of the news is devoted to what ennobles and improves character, and so much is devoted to the trivial and demoralizing. . . . It becomes a fearful responsibility for any man to determine to put before his tens of thousands of readers day after day, for three hundred and sixty-five days in the year, the unwholesome and demoralizing stuff that appears in most of our daily papers.

In one way, the newspaper is more powerful than either the motion picture or the radio; that is, in its power of suggestion. Continuous suggestion, day after day, through news stories, relative emphases, editorials, features, and even comics and sports, tends to produce a continuance and consequently the establishment of many of the ideals and habits mirrored. This would not be objectionable if those elements were desirable, but, judging by appearances, the opposite is too often true. Perhaps the good ones are reflected, but at least they do not usually receive the publicity that the undesirable ones do.

It is well-known that an account of some particularly atrocious or unusual crime incites or inspires others to like deeds. Probably some of this imitation may be attributed to a foolish desire for similar publicity and some of it to the apparent success of the act, but most of it probably must be attributed to mere suggestion. No one doubts, for example, that the trebling of the suicide rate among adolescents during the past few years is to a large extent attributable to newspaper publicity, or that the tremendous jump in the ratio of divorces to marriages can be attributed to a similar cause. Sullenger, in his recent study of more than 1,000 cases of juvenile delinquency recorded in the Juvenile and Domestic Relations Division of the District Court of Omaha, found the newspaper to be an important cause of juvenile crime through its power to suggest to immature minds the details of criminal procedure.[1]

[1] This report, "Social Determinants in Juvenile Delinquency," Douglas Printing Company, Omaha, Nebraska, 1930, will be found extremely valuable to anyone interested in character education. See also, Newspaper Sensations and Suggestions, *Independent*, vol. 62, pp. 449–451; and Frances Fenton, The Influence of Newspaper Presentations upon the Growth of Crime and Other Anti-social Activity, *American Journal of Sociology*, vol. 16, pp. 342–371, 538–564.

However, dark as the picture is, it is not all black. Nearly every reputable newspaper has a platform and program for community and national improvement. A few examples will illustrate. Crime news is being increasingly well presented from an educational point of view, through a show of the causes and costs of crime and an elimination of sob-sister criminal coddling. Activities of the home, school, church, and other types of community organizations and institutions are being given desirable and helpful encouragement and publicity; general educational and inspirational material is being offered through syndicated features, editorials, pictorial representation, and in other ways; sports and recreational features are being increasingly handled in a way that tends to improve these activities and emphasize their educational values. There are many other very deliberate attempts to encourage the development of better ideals and habits in a community's activities and relationships. But despite these desirable trends, plenty still remains to be done.

SUGGESTIONS FOR IMPROVING THE NEWSPAPER'S EDUCATIONAL POSSIBILITIES

The main duty of the character educator as it relates to the newspaper is, of course, to develop an intelligent and discriminating reader, just as his duty regarding the motion picture and the radio is to develop a more discriminating theater-goer and radio listener. This program of education in all three instances begins with a serious study of the device itself. Such a study may be made through the home room, clubs, classes, assembly programs, parent-teacher associations, and other meetings; it may proceed by means of definite analysis of the papers themselves, as well as by the use of books, articles, and researches concerning them, by visits to publication offices and plants, and in other ways A number of suggestions previously made in connection with the motion picture and the radio are equally applicable here. In addition, the use of some such outline as the following should prove helpful.[1]

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[1] E. L. Shaver, "A Christian's Attitude toward the Press," University of Chicago Press, 1925, is an excellent little book that will be found very valuable. Although designed especially for religious groups, many of its suggestions are equally suitable for school groups.

1. Publisher.—Who publishes or controls this newspaper? What is his nationality? Age? Education? Religion? Politics? Social status? Wealth? General reputation? What was his experience before assuming his present position? What are his main interests?

2. General Relationships and Considerations.—What is the name of the paper? Is this significant? If so, in what ways? Is the newspaper Republican? Democratic? Socialistic? Does it claim to be "independent"? Is it, in general, controlled locally? Is it affiliated with a newspaper chain? Does it appear particularly to favor either labor or capital? What is its slogan? Has it a large or small circulation? Influence?

3. News Sources.—With which of the news-gathering associations is it affiliated? Is this one of the more dependable, or less reliable, sources? If a morning paper, to what extent does it appear to reprint from the papers of the preceding evening? If an afternoon paper, to what extent does it appear to reprint from the morning papers? Does it have an extensive reportorial and editorial force of its own, or does it appear to depend largely upon syndicates and other newspapers? Does the staff appear to be competent?

4. Content.—What percentage of the paper is devoted to the various types of news material—national and international news, crime, politics, society, sports, home, education, religion, humor, editorials, advice and helpful information, correspondence, fiction, personals, advertisements, etc. Do these proportions appear to be reasonable and justifiable? Why or why not? In other words, do you believe that the various items receive their proper share of space? Could some be shortened? Lengthened? Eliminated entirely? Are the items timely? Is the strange and the unusual overemphasized? Is there a clear distinction between news and opinion? How does the paper's content appear to harmonize with its stated purpose and policy?

5. Placement.—What items are used on the first page? Second? Other pages? In general, does it appear that these items are properly placed? Why or why not? Does it appear that certain important items are "smothered" under less important items? "Hidden" in back pages? Can you see any relationship between the placement, space, and headlines of these articles and the general background indicated in 1 and 2 above?

6. **Headlines.**—What type of news is usually reflected in the scarehead, or streamer? Is it really significant, or only sensational? Are the headlines well written? Accurate? Do they appear to emphasize properly the news of the story? Does the paper make use of few, or many, multiple-column headlines? Do these reflect important news?

7. **Editorials.**—Are the editorials long or short? In general, are they "boosting?" Explanatory? Reasoning? Commenting? Do they appear to be unnecessarily "preachy," sermonic, or dogmatic? In general, what types of subjects do they deal with?

8. **Style.**—In general, is the style of the news writing good? Conservative? Sensational? Do you believe that it is written for the reader of low intelligence? Average? High?

9. **Evaluation.**—On the whole, how would you rate this paper? Constructive? Beneficial? Sensational? Biased or prejudiced? Really independent? Can you read it with confidence? Which is the best article in the paper? Which is the worst? Why?

In a word, intelligent newspaper reading must be deliberately planned and directed. The school and the home must accept this reponsibility. Walter B. Pitkin, after giving a simple information test to several thousand high school students, found that "ninety per cent of them failed miserably and ignobly. Another five per cent did passably well. Not more than five per cent of the entire group had even a reasonable grasp of ordinary news events." In putting the blame on the teachers and parents for such "shoddy intellectual equipment," Pitkin says:

> Allowed to do hit-or-miss reading, never drilled to concentrate, never trained to be accurate, children early acquire these slipshod intellectual habits, and spend the rest of their lives trying to overcome them. Intelligent parents have a magnificent opportunity to supplement school training with informal and, therefore, doubly valuable discussion and study of today's important news.[1]

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[1] Quoted in *The Literary Digest* for March 26, 1932.

As suggested in connection with the motion picture and the radio, definitely planned and organized protests by groups of students, teachers, and parents should be beneficial in improving the newspaper's use of its character-education opportunities. These protests may be made personally and directly to those responsible, through correspondence, and in other ways. Needless to state, a friendly conference with the editor or publisher, for the purpose of demonstrating a reasonable, firm, and serious interest, is a *sine qua non* of any such drive for betterment. Naturally, being too critical, vindictive, or tactless will probably antagonize him and do more harm than good. Assuming that he has no interest in human welfare would represent shortsightedness on the part of those visiting him and would be insulting to him. A few well-presented facts will be more impressive and convincing than the presentation of a million opinions and mere assertions.

Such a program will probably show results far more slowly than in the case of either of the two agencies discussed previously, because the newspaper, as an institution, is older and its traditions are more firmly established. On the other hand, because of his interest in the community's welfare and a recognition of his responsibility as one of the community's most important educational leaders, the publisher will probably be much more approachable than any of those connected with the other more or less nonlocal agencies. In any case, an intelligent and continuous campaign will certainly not fail to bring some desirable results, and these will represent valuable progress in character training.

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THE LIBRARY

The White House Conference Committee on Youth outside the Home and School, after calling attention to the fact that recently there has been an annual approximate increase of 25 per cent in the publication of children's books, states that accessibility is the determining factor in what is read. This committee also reports that the reading public is less than half of our population, that the average person buys and reads only two books a year, and that many rural families own practically no books at all. Thus it is easily seen that the library is not only a public convenience but an absolute necessity.

The reading tastes of children have been carefully studied by Terman, Lima, Washburne, and others, and from their investigations have emerged conclusions as to the differing tastes for different age levels.[1] Terman, for instance, found that, at about twelve or thirteen, boys and girls read most intensely, the former favoring adventure, popular science, and history, and the latter, romance, while both of them are vitally interested in biography and nature study. A year or so later more highly specialized interests develop. In this connection Percival Chubb writes:

> In our choice of literature we must accommodate ourselves to certain marked changes that overtake the boy and girl during the four years of High School life. For instance, it ought to meet and form and exalt the nascent sex-consciousness by literature that teaches nobly and simply the theme of romantic love, and presents healthy and formative types of manhood and womanhood. It ought to produce food and outlet for the religious and ethical instincts that mature during what is preeminently the period of "conversions," as the psychologists tell us.

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[1] See Terman, L. M., and Agnes Lima, "Children's Reading," D. Appleton-Century Company, Inc., 1926. Also Carleton Washburne and Mabel Vogel, "Winnetka Graded Book List," American Library Association, 1926.

It ought to feed that feeling for Nature which one statistician records as the most universal of the emotions of youth. And it ought to cater mildly to those sudden, and also generally shortlived, "crazes" for different forms of art, music, acting, etc., which are manifestations of a quickened sensitiveness to beauty.[1]

Of course the key individual in this important phase of education is the librarian. And what a change is noted here! The old-time librarian, a "hander-out-of-books," a watchdog whose slogan was "every book in its place on the shelf," has been replaced by one who encourages intelligent book borrowing, a sympathetic, enthusiastic, reading booster whose slogan might well be expressed, "every book in the hands of a reader." Certainly no one doubts but that this important educator, with her knowledge of educational principles, methods, and psychology, together with a familiarity with children's literature, an appreciation of the relation of the child's reading to his actual life, and a recognition and acceptance of her own responsibility, can, through her program of selecting books and magazines and making them easily accessible, contribute much to the profitable utilization of out-of-school leisure by developing interests, tastes, and enthusiasms for worth-while literature. Cubberly once stated, "the most important individual in the school next to the principal is the janitor"; well might he add, "the most important individual next to the janitor is the librarian."[2]

That the professional educator, too, is recognizing his responsibility in this matter is evidenced by such facts as the establishment of branches of the public library in the schools; the borrowing of various types of library exhibits; the capitalization and utilization of the professional librarian's skill and ability; and, more recently, the development of school libraries and facilities under trained, full-time librarians. Moreover, the English departments of all schools are cooperating splendidly with the leaders who are directing this program of discriminating extensive and intensive reading.

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[1] Chubb, P., "The Teaching of English," rev. ed., p. 242, The Macmillan Company, 1929.

[2] The extent and the ingeniousness (both of which will be surprising) of the librarian's activities are well presented in a most interesting article, "I Didn't Know Libraries Did That," *Survey Graphic*, January, 1935.

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THE CHURCH

The church is the oldest and the largest of the institutions interested in the development of character. In an earlier day it was about the only organization concerned with such development because it had a virtual monopoly on the formal and informal materials and methods of education—music, art, drama, ethics, philosophy, healing, recreation, social service, etc.—and also exercised a similar control on business, law, politics, and other phases of man's activity and life. It represented final authority in practically all of mankind's affairs and relationships.

Then came a general disintegration as area after area slipped from the control of the church and became established separately under nonreligious authority, until now, as Hartshorne says:

> It no longer speaks exclusively or with peculiar authority. It has done its work so well that it seems almost to have begun to make itself unnecessary, as is the doom of the successful teacher. We can talk now about ideas of God without calling on the minister. We can be born, get married, die, and be buried without the formalities of ancient ritual. We do not need to go to church to be instructed in the conduct of life. Indeed, so widespread are the sources of entertainment, inspiration, information, and healing, so numerous the agencies promoting good works, so protected and satisfying is life for most of us that it is one of the great puzzles of the age that the church has maintained its vitality and extended its membership.[1]

[1] Hartshorne, H., "Character in Human Relations," p. 274, Charles Scribner's Sons, 1932.

Christianity, up to the present time, has had a tremendous influence on mankind although, at the same time, it is often credited with improvements for which it was not responsible, and even for some that it has continuously and consistently fought. Perhaps, on the whole, as a molder of mass conduct, it has not been too successful. Certainly the so-called Christian nations have wars, murders, suicides, divorces, criminal records, political crookedness, debauchery, godlessness, meanness, and general wickedness that would put many of the so-called unchristian or pagan peoples to shame. Note, too, how much devastation and desolation have been caused by "religious" and "holy" wars, and consider the misery and wretchedness resulting from other un-Christ-like "christianity." Probably much of this failure has been due to a worship of the institution and would have been prevented had there been a more intelligent effort to teach its communicants to understand, inculcate, and practice the ideals for which it stands.

It is well-known that the church has emphasized formal and institutionalized conduct and has been slow to identify itself with the many problems of man's day-to-day living. It has always been ready to speak out against wickedness and unjustness in general but has been slow to speak against it in specific instances. Possibly it has tried to make the best of the situation in which it found itself and, owing to circumstances that threatened its very existence, it has been forced to remain somewhat discreetly silent on such important social ills as child labor, working conditions, low wages, rotten politics, industrial insecurity, housing and living conditions, capitalistic greed, illiberal education, intolerance, etc. It has, apparently, been most interested in spiritual, and least interested in social, righteousness; too often it has failed to appreciate that man's interest cannot be so cleanly and clearly divided into separate compartments. It has overemphasized "future-worldliness" and underemphasized "present-worldliness." In many instances it seemingly has been far more interested in maintaining its own name, fame, and standing than it has in perpetuating the practical religion of Amos, Isaiah, Micah, and Jesus. As a result the church has lost the support of many individuals who have been impressed with its failure to influence, beneficially, the relationships of everyday life.

As a direct result of this failure to keep step with a growing civilization and in the attempt to maintain its own prestige with outworn dogmas and pronouncements that were probably effectual and beneficial when life was simple and knowledge limited, the church has seen young people, especially, slipping from its influence. In addition to the failure to apply Christian principles as suggested in the above paragraph, there is another very clear and significant reason for its declining power. Its teachings frequently conflict with the teachings of modern science and its general intolerant attitude is the very antithesis of that set as a goal of modern education; as a result, the young person who was reared in a Christian atmosphere finds himself confused as he tries to harmonize well-known facts, phenomena, and principles in his life immediately about him with those "lessons learned at mother's knee."

Although many more might be offered, three simple examples will illustrate. Suppose the individual has been taught that the twenty-fifth of December was the date of Jesus' birth; later he learns that this date was set by Pope Julius I, in the year 351, more than 300 years after Jesus' death, and that prior to this time a number of other dates were specified and celebrated as commemorating this event. Suppose he had been taught that the Bible was "handed down, word for word" as it is today, and later he learns that it was versified comparatively recently by an ignorant printer who thought thereby to make it more readable. Suppose he had been taught that the rainbow was "God's promise that there would be no more floods," and later he discovers that he himself can make a rainbow with a glass of water, any time the sun shines.

Naturally, he is shocked and confused when he learns that these and similar religious phenomena and teachings are quite at variance with well-known and established facts, laws, and principles. Facing such a dilemma, he has four possible courses of action: (1) He can continue to accept the religious teachings and discount or discredit the facts as he knows them; (2) he can call his religious teaching a tissue of fairy stories, magic, and superstition and forget it; (3) he can keep both by placing them in separate compartments of his thought and life; and (4) he can make an attempt to reconcile the two. The practical impossibility of the first three is at once evident. He undoubtedly hesitates to give up his early teaching; nor is he willing, if he is at all honest, to accept them *in toto* in the light of his present knowledge. If he thinks at all, he recognizes that religion apart from life is worthless. What shall he do? He has a serious problem and surely needs the utmost of sympathetic and intelligent guidance and help. Far too often he receives neither, but rather is met with the statement or attitude, "you mustn't think about such things," "these are spiritual and not intellectual affairs," or some similar admonition. The result of this confusion of religion with theological beliefs is that it is far easier for him to become skeptical, or even hypocritical, about religious beliefs than it is for him to become discriminatingly intelligent concerning them.

In addressing the meeting of the Department of Superintendence of the National Education Association at Dallas in 1927, Dr. E. C. Broome stated,

> Youth needs a religion, a living religion, not a dead theology, a religion which appeals to the imagination and at the same time applies obviously to the solution of the moral problems of youth. Youth does not care about denominational differences and it makes little difference which church it attends. It does make a difference, however, whether the religious guidance which youth receives affords a strong spiritual uplift and presents an optimistic outlook on life.

As was pointed out in Chap. II, there is now being made, more than ever before, a serious attempt to help young people over these difficulties. Discussion groups in which vital questions and doubts are met honestly and fearlessly on the basis of knowledge and reason rather than on the basis of dogmatic assertion or magic or superstition, which insults the intelligent and disgusts the perplexed, are to be found in many churches. Religious institutions are also increasingly providing opportunities for educational, social, recreational, service, and many other types of activities through which religion is actually practiced. Nearly all of them now make practical applications of the many valuable examples and illustrations to be found in the Holy Scriptures with regard to furthering the development of ethical living. These, it would appear, represent the types of instruction that will be most valuable in developing moral fiber. In a word, the old-time evangelical church is being replaced by a truly educational institution which is interested in all phases of man's life and also in an integration of these phases by means of spiritual ties. As a result of this program, the church is attracting young people who formerly accepted it by lip service only or who honestly separated themselves from it.[1]

Religious experience of some sort is fundamental to complete and wholesome living because of man's natural yearning for an understanding and relationship with the infinite. Not all individuals have the same conception of God, and not all of them accept the same formal religious authority and teaching, but he is certainly a most unusual being who can be delighted by the mysteries of a starry sky, enraptured by the beauty of a gorgeous sunset, entranced by the rugged grandeur of a distant snow-capped mountain peak, or enthralled by a marvelous natural spectacle, and not feel a reverence for whatever force is responsible for such phenomena. Even the Indian who described the charm of a placid lake as "the smile of the Great Spirit" was genuinely and deeply reverent. In the words of Elizabeth Barrett Browning,

> Earth's crammed with heaven
> And every common bush afire with God.

To live solely in a material realm is impossible.

Everyone has a religion of some sort, a plane in his life upon which his higher ideals, thoughts, and desires rest. But far too often these are not related to the other sides of his life. Consequently, what is needed more than anything else is not only a program of spirituality that affects his Sunday observance or his formal church relationships in connection with such events as baptism, marriage, and death, but a real religious force that affects beneficially all of his life and activities. The real and final test of the value of a religion is not to be found in its authority or in the beauty of its formal observance, but in whether or not it benefits the worshiper and his neighbors through him. A mere formal lip-service worship or a knowledge of the history, traditions, rules, regulations, dogmas, and accomplishments of a religious organization or institution may be practically valueless as far as social and spiritual improvement is concerned.

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[1] Note, for example, the statement from the White House Conference (pp. 249–250) that the Sunday school has shown, during a twenty-year period, an increase of 43 per cent, and that such agencies as the Vacation Bible School and the weekday church school have developed very rapidly during the same period. The increase in the number and importance of young people's organizations, conferences, conventions, and meetings is additional proof of the above statement.

In summary, the character educator is more interested in providing opportunities for the development of spiritual relationships that will permeate, color, and integrate all of the individual's life and activity than in capitalizing those that find expression only in lip service and outward conformity. He appreciates the fact that the intelligent application of principles is at least as important as learning and understanding those principles.

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ADDITIONAL AGENCIES

Besides the organizations and institutions discussed above, there are other commercial and noncommercial agencies in which the character educator must be vitally concerned. Among the commercial agencies are poolrooms, bowling alleys, dance halls, roadhouses, circuses, fairs, carnivals, excursions, newsstands, and taprooms. The noncommercial agencies are the parks, playgrounds, gymnasiums, beaches, camps, settlement houses, welfare organizations, clubs, lodges, Y.M.C.A., Y.W.C.A., Y.M.H.A., Knights of Columbus, juvenile courts, detention homes, and others.

It is evident that the character educator's main interests in connection with the former group are in utilizing whatever legal services there may be available to keep them within the law, and to promote a program of education for boys and girls which will make these agencies less and less profitable to those who own or conduct them; in the case of the second group, his aim is to improve, maintain, and perpetuate these opportunities and cooperate with those in charge of them in all ways that will be beneficial to those influenced by them.[1]

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[1] Two excellent illustrated discussions of the relation of the school to these outside agencies will be found in the "Tenth Yearbook," Department of Superintendence, Chap. XV, and in the "Seventh Yearbook," Department of Classroom Teachers, Chap. X. See also the School and Community number of the *Junior-Senior High School Clearing House*, vol. 9, no. 7, March 1935.

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CHAPTER XVIII

THE HOME AND CHARACTER EDUCATION

That the home offers by far the most important opportunity for character education found in the life of the individual is indicated by two facts; first, it is his environment during the most impressionable age of his life, and second, it influences very vitally every one of his important day-to-day interests—mental, physical, spiritual, moral, emotional, social, and recreational. Little wonder Channing said, "Home is the chief school of all virtues." Under the heading, "The home the supreme factor in character education," Bolton writes:

> After all, the home is the most potent factor in determining character. Its lessons are unsystematic but certain. . . . The kinds of honesty, chivalry, altruism, which one possesses are largely the ones gained by the home fireside. The religious beliefs, ideals, attitudes, and largely the religious practices, which we cling to through life, are the ones gained at mother's knee.[1]

Hartshorne, in commenting on the results of a careful study of fifty "most honest" and fifty "most dishonest" children states:

> The homes from which the worst offenders came might be best characterized as exhibiting bad parental example, parental discord, bad discipline, unsocial attitudes toward children, impoverished community and changing economic or social situation. The homes from which the more honest children came revealed the opposite of these conditions.[2]

The storybook hero of our early days was usually characterized as coming "from poor but honest parents."[3] Similarly, the criminal is usually supposed to come "from a poor home." Perhaps in many instances both of these, hero and criminal, did come from such an environment. However, the belief that all young delinquents are the products of poor parents is opposed by Judge Lindsey, after years of experience in juvenile court work, in the following words:

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[1] Bolton, F. E., "Adolescent Education," pp. 490–491, The Macmillan Company, 1931.

[2] Hartshorne, H., "Character in Human Relations," p. 223, Charles Scribner's Sons, 1932. See also E. M. Burdick, A Group Test of Home Environment, *Archives of Psychology*, no. 101, 1928.

[3] Someone recently suggested that this should now be changed to, "from rich but honest parents."

> Careless and incompetent parents are by no means confined to the poor. In fact, in my experience, the most blameworthy of such parents are among the so-called business men and prominent citizens. They seem to think that their duty has ended when they have debauched the boy with luxury and the free use of money. They permit him to fill his life with a round of pleasure, and let him satiate his appetite without knowing what he is doing or whither he is drifting. They are too busy to become his chum, or companion, and so he soon develops a secret and private life which is often filled with corruption, and because of his standing, influence, or money, he may be kept out of the courts or jails but nevertheless is eventually added to society as a more dangerous citizen than many men who have been subjected to both. . . . Our most dangerous citizens are by no means confined to those who are or have been in prison.[1]

Many similar quotations by those who are in a position to evaluate the importance of the home in character education might be introduced to substantiate the statement made at the beginning of the chapter. However convincing these may be, they are hardly as convincing as a detailed analysis of the specific opportunities and responsibilities of the child's first and most important school—the home.[2]

THE OLD HOME AND THE NEW

Judge Kirkham Scanlan, chief justice of the criminal court in Chicago, said recently, in addressing a branch of the Chicago

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[1] Lindsey, B. B., "The Problem of the Children and How the State of Colorado Cares for Them," p. 93, Report of the Juvenile Court of Denver, 1904.

[2] Part II, A Program for the Home, in C. E. Germane and E. G. Germane, "Character Education," Silver, Burdett & Company, 1929, is an excellent presentation of "the materials and methods used for three years in a character education in which the home, community, and school cooperated effectively."

Medical Society, that among the reasons for the increase in crime "the first is the passing of the old American home. The old American homestead with its training in religion was the finest and best factor in keeping down crime this country has ever known. As an institution it is fast falling into decay, with a resultant increase in crime."[1] Just what are the differences, from a character educator's point of view, between the old home and the new?

The pioneer boy helped his father in clearing the land, planting and harvesting the crops, digging the wells and cellar, erecting the buildings, making and repairing the implements and harness, building the fences, feeding and caring for the animals, butchering, getting the fuel, and doing the many other tasks that were necessary to continued existence. In a like manner the girl helped her mother in baking the bread, making, repairing, and washing the clothes, dipping the candles, preparing the meals, gathering, drying, and canning fruits and vegetables, spinning and weaving, raising the poultry, making the soap, etc. The necessity for the cooperation of all members of the family old enough to assist was recognized as essential to the functioning of the home, and each accepted and discharged his responsibility as best he could. Needless to state, in this natural setting few or no artificial stimulants were offered for the performance of recognized duties.

This early home not only provided excellent and natural opportunities for the moral education of the children, but the interfamily and community relationships also contributed to this end. The children attended church, court, "sociables," singing schools, spelling matches, quilting bees, and other community affairs with their parents and were influenced by the ethical standards evidenced by them in their relations with other parents and other families.

In fact, the home accepted responsibility for ethical training. The school was considered largely an institution in which certain limited but practical "book larnin'" could be taught more conveniently than it could be taught in the home. Even the church was an institution for education in more or less formal religious matters. Certainly in those days neither the school nor the church was blamed for the failures of children, nor were they credited with their successes.

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[1] *Minneapolis Journal*, Mar. 4, 1922.

Out of this stern and serious setting in which both children and parents together faced many and varied practical problems and together shared the responsibility for solving them came many vital lessons which helped to develop such characteristics as industry, courage, carefulness, foresight, helpfulness, self-reliance, originality, creative thinking, thriftiness, dependability, cooperation, and respect. The child's moral education was somewhat unsystematized and unorganized, but it was pertinent, beneficial, and effective.

Now contrast this earlier home with the modern home. The home of today certainly cannot be characterized as being completely self-sufficient. It raises little or none of its food, makes few or none of its clothes, supplies little or none of its education and recreation, and provides relatively few opportunities for social cooperation. Often its members are widely separated in their daily vocational, educational, and recreational pursuits. The father goes away to work, the children attend school, and after that go to their various educational and recreational activities—clubs, playground, church activities, movies, and library, and the mother busies herself with such outside interests as club life, bridge, entertaining, and civic and religious affairs. Few indeed are the occasions when the entire family, as a group, attends a community function.

Quite naturally, as a consequence, this home has no longer the many opportunities for moral education that it formerly possessed. The children have fewer and less significant responsibilities and fewer and less vital contacts with their parents. No longer does the home accept the greatest share of the responsibility for the development of character. This has been passed over to the school and the church. Hence, it is easy now for the school and the church to be blamed for the children's failures and credited with their successes.

In view of the great importance of the home as indicated at the beginning of the chapter, this somewhat dismal picture may be discouraging. However, there are still many important opportunities in the home for the development of ethical character, as well as for cooperation with other agencies. These will be easily seen from the discussions in the following pages.

The modern home has delegated to the school, in exactly the same way that it has delegated medical, food-procuring, clothing-manufacturing, equipment-repairing, and other services to outside agencies, a large share of the responsibility for the moral education of its children. The modern school, through its discriminating selection and utilization of curricular material, its better trained teaching staff, and its more adequate and appropriate buildings and equipment, is in an excellent position to accept the responsibility for much of the work that was formerly done in the home. Such a delegation is not to be considered derogatory to the home, any more than similar delegation of responsibility for medical, food, clothing, equipment, and other service is to be considered derogatory. Expertness is as desirable in educational as in these other matters and the home that has access to such services should be all the better because of the utilization of them.

On the other hand, such a delegation does not relieve the parent or the home of all responsibility. Rather, it merely changes the form of it. In the first place, home training, especially of the child of preschool age, is now considered more important than ever before and steps are being taken to provide a training in these impressionable years that will not only be immediately beneficial to the child, but will also be helpful when he enters the school where his formal training is begun. In the second place, the home will demand and capitalize better educational material, personnel, opportunities, and equipment. If this demand is intelligent and persistent, beneficial results will be forthcoming. In the third place, the home and the school will cooperate, each recognizing and accepting its own particular responsibilities. Their work will be complementary. In short, while the home has delegated some of its responsibility to the school, it still retains an important share of it. Furthermore, in the last analysis, the final responsibility (as we have emphasized again and again) rests not so much with the school as it does with the home, for the home will get from the school just about what it demands.

THE RESPONSIBILITY OF THE HOME FOR SOCIAL BEHAVIOR

Suppose, in order to be very definite in our discussion of the possibilities of character education in the home, we begin with a consideration of a few of the children's "faults." Germane and Germane report a study in which more than 650 mothers were asked to list the undesirable habits or specific faults of their children. Out of this survey came a list of 132 types of undesirable conduct. This list was later reduced, from information supplied by 5,463 parents, to "the twenty-five most common faults as given by parents." The top ten of these deficiencies and the number of parents indicating each are shown below.[1]

Fault	Number of Parents
Stubborn	1,943
Argues	1,894
Slow in dressing	1,563
Thoughtlessness about duties	1,492
Slow to obey	1,390
Teases	1,238
Impatient	1,217
Hates to go to bed	1,203
Carelessness	1,184
Nervousness	1,128

Of course, these evaluations represent only the opinions of parents who are, for the most part at least, untrained in child psychology and education. Probably some of the weaknesses are not to be condemned but commended. Perhaps in hesitating to obey, in arguing, or in being stubborn, the child is exhibiting a very desirable type of real thinking. Perhaps in dressing slowly he is being careful. His disinclination to go to bed may be due to really worth-while educational interests or incentives, or may be due to an unattractive bed. Maybe in being impatient he is evidencing more ready thinking than those with whom he is impatient. These are possibilities, of course, but, in general, they are not probabilities.

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[1] Germane and Germane, *op. cit.* p. 16. On pp. 17–18 these twenty-five faults are classified according to the following school levels: preschool, primary, intermediate, junior high school, and senior high school.

Now, just where does the child get the faults of stubbornness, argumentativeness, slowness in dressing, or thoughtlessness about duties? Are these to be found in his original nature? If not, then they must have been acquired. If they were acquired, when, where, and through whom did he acquire them? When it is remembered that the small child has no established nerve patterns and is therefore very susceptible to external influences, and that, because of his age he has had relatively few contacts outside of his home, then it is logical to infer that his home environment must accept at least a major portion of the discredit for the development of these cases of unsocial behavior.

CHARACTER EDUCATION OPPORTUNITIES, SETTINGS, AND DEVICES IN THE HOME

If the home, then, is to blame for unethical conduct, just what can it do to reduce the number and the extent of these faults? What are the opportunities, materials, settings, and devices in the average home that can be capitalized for the improvement of character? A brief account of a few of these should help to clarify the possibilities and definitize the task.

Formal Ethical Material.—In an earlier day nearly all formal ethical knowledge was taught in the home, largely for the purpose of preparing the child to make satisfactory repetitions in the school or church. Perhaps some of this material was held in readiness for the edification of the parson who might drop in at any moment. "Golden texts," the Ten Commandments, the Beatitudes, and other Biblical verses, the catechism, memory gems, and quotations were commonly used. Moreover, the reading of Bible passages and other material containing very obvious moral lessons, together with formal and informal admonitions and counsel of parents and relatives, undoubtedly helped to establish the informational basis for good behavior. Later some of the responsibility for teaching this material was transferred to the school and some to the church. Still later, both the school and the church discontinued, to a large extent, the earlier practice of requiring extensive memorization of formal ethical material. Consider how, in a former day, all of us were taught the Ten Commandments and the Beatitudes, and how relatively few children are required to memorize them today.

However, there are still opportunities in the home for formal ethical instruction, even though they are of a somewhat different, less organized and less systematized type. The radio offers many stories, skits, talks, conversations, and similar material which have as their basis important moral lessons; attractively designed and colored mottoes and plaques adorn many a home; newspapers, magazines, and books, with their stories, cartoons, illustrations, poems, memory gems, etc., are now widely read by all children. There may not be so much of this material in the modern home as there was in the pioneer home, but there is still a considerable amount of it. And it probably has merit and exerts influence.

Aesthetic Material.—The child who reads good books and magazines is influenced, more or less indirectly, in several ways. He relives in his imagination the fascinating experiences described; he learns to discriminate between right and wrong, proper and improper, good and bad motives and actions; he tends to incorporate these moral standards in his own thought and life; he makes contacts with knowledge and information that call for more; and he becomes broader in his life and experience. Little wonder literature has been called "the happy hunting ground for ethical training," "a most serviceable vehicle," "a very rich storehouse of ideals and methods," "a shaper of human destiny," etc.[1]

Good music affects the emotions quickly and subtly. It may soothe the spirit, exalt it, or arouse it to highest tension. Music affords many opportunities for normal emotional expression. In the "Fourth Yearbook" of the Department of Superintendence occurs this statement:

> The general or humanistic aim of music instruction is to contribute to the idealism, the joyous preoccupation with unselfish interest, the elevation and purification of feeling, and the psychic health dependent upon abundant but orderly expression of emotion, that come from appreciative contact with, and the endeavor to create or recreate the beautiful in music.[2]

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[1] See pp. 167–170 for a longer discussion of this topic.

[2] Page 300, 1926.

In addition to its definite educational values, good music offers another opportunity for the wise use of leisure moments.

Schlegel once stated, "There is no more potent antidote to low sensuality than the adoration of the beautiful." A beautiful article suggests perfect relationships—symmetry, grace, good proportions, pleasing combinations of colors, etc. Such an object usually affects us very definitely and very vitally. Far too often "art" is thought of as relating only to pictures and statuary. Such a conception, is, of course, entirely wrong. The family's home and everything in it may be designed on artistic principles; every piece of furniture, every rug, every curtain, every wall decoration, every utensil, every book, every bit of clothing may be made of beautiful materials and designed along attractive lines. Consequently, everything in and about the home has possibilities of influence on the child's spiritual life. Few children will ever produce works of art, but every one of them will consume art, in one way or another, every day of his life.

There is a danger that experiencing good music, reading, and art may result in pure sentimentalism—a sort of emotional debauch—without adding to character development. Good motives and worthy emotions are in themselves useless unless they result in worth-while experiences. They are like an automobile engine running while the car is out of gear; their practical effectiveness is nil because they have not been harnessed.

Good reading, good music, and good art—cannot the home provide these for the child in the interest of a higher development of his moral character?

Participation in Home Responsibilities.—There are still character-education opportunities to be found in the many activities, responsibilities, and services within the home, which, even though they differ somewhat in general form from those of an earlier day, nevertheless do not differ in potency. There are still tables to be set, meals to be planned, prepared, and served, dishes to be washed, bedrooms to be aired, beds to be made and kept neat and clean, children to be looked after, entertained, and trained, clothing to be selected and repaired, rooms to be made attractive, and floors to be waxed and polished. There are still stoves and furnaces to be fired, basements and garages to be cleaned, automobiles to be washed and greased, screen doors and windows to be put up and taken down, gardens to be planted and cultivated, and lawns to be mowed. There are still marketing and budgeting to be done, articles and services to be purchased, and leisure-time pursuits to be planned. Surely these represent about as valuable opportunities for effective character education as corresponding activities of the pioneer home. Many of them offer natural and vital possibilities for correlating school education with practical home experience.

Regarding these childhood responsibilities Judge Lindsey says:

> I firmly believe in work even in childhood. By this I mean the right kind of work. It is not so much a question of work as the amount of work and the conditions under which work is performed. This need not lessen our belief in happiness in childhood. I want to say, candidly, that there are a great number of children in this country from fourteen years of age upward about whom I feel more alarmed at their failure to do or know how to do any kind of useful work than of any possibility of their being overworked.
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> In our zeal for the protection of our boys subjected to extreme or unnatural conditions, we must not lose sight of the dangers and difficulties of idleness. . . . In dealing with a certain class of youth in the juvenile court, I may say without hesitation that the most hopeless fellow in the world is the boy who will not work—the boy who has not learned how to work, or the value or importance of work. There is always hope for the boy who works, especially if the boy likes to work.[1]

Furthermore, the average child is not only willing but anxious to help if offered a chance. Many times he is robbed of an educational opportunity because the parent is in too much of a hurry to wait through his somewhat bungling efforts, or because this parent wishes "to help him."

The Child's Physical Condition.—This topic has already been discussed in Chap. IX where it was suggested that the child who is physically unhappy has little or no business in school. A few pertinent (and perhaps impertinent) questions may help to fix the responsibility for any lack of physical comfort.

Whose fault is it if the child does not have the right kind and the proper proportion of foods? If he dislikes proper foods, because they have been too highly seasoned, improperly cooked, or unattractively served? If he does not enjoy his meals? If perverted food habits have become established? Whose fault is it if the child does not have sufficient sleep? If his sleeping hours are irregular? If he does not have an attractive room and a comfortable bed? Whose fault is it if the child does not have facilities and opportunities for play and recreation, both inside the home and outside it? If he does not have sufficient, appropriate, and attractive clothing and shoes? If he has defective, uncared-for teeth? If he develops eyestrain or ear troubles? Whose fault is it if he is habitually unclean, unkempt, or slovenly?

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[1] Lindsey, B. B., The Country Child versus the City Child, *Proceedings of the Third National Conservation Congress*, p. 39, 1911.

If, as a result of the effects of any of these influences, the child is handicapped because he is physically, mentally, and emotionally unhappy, whose fault is it? His? His school's? His home's? The answer is obvious. If the child fails to develop in character as much as he might have developed had these detrimental influences been nonoperative, who is to blame for any such lack of development? The answer is just as obvious. Clearly the home's responsibility is exceedingly great, and it cannot be shifted elsewhere.

Comradeship.—The boy's first real hero is his father; and the girl's first real heroine is her mother. The reason is clear—these are the child's first companions. When the small boy wants to go on a hike, play a game, hear the comics read, or have his toys repaired, he naturally turns to his father. In like situations the little girl naturally turns to her mother because of her closeness in such personal matters as bathing, dressing, playing, and entertaining. Because these contacts come during the most impressionable age of the child's life, they can have a most powerful influence for either good or evil, on the child's ideas, ideals, and actions.

One of the most striking examples of the result of a lack of parental interest may be found in the details of a celebrated murder case a few years ago. Two boys, for no understandable reason whatever, killed a smaller boy. At the subsequent trial these facts came out: The parents of one of these boy murderers were wealthy and of high standing in the community. They had seven children, five of whom were born and reared to worthy adulthood by the parents themselves while these parents were struggling to make a living. Some years later, after the parents had amassed their fortune, two more children were born and these, instead of being carefully trained by the parents themselves, were turned over to nurses and governesses to rear and educate. One of these children was the boy who was later sent to the penitentiary for life. One event and one statement that came out during the trial tells the pitiable story. One day this boy climbed aboard the yacht of a friend of the family and refused to leave when told the boat was about to sail. Upon being reminded that he would be missed by his mother, he is reported to have said, "She won't miss me. She don't give a damn where I am." This boy, and his family too, blamed his later plight to the fact that his parents had been too busy with their extensive social and business affairs to give any attention to him.

No parent can have a genuinely beneficial influence on his child unless he chums with him. The child needs guidance, counsel, and help. He needs a friend in whom he has confidence and in whom he can confide. Absolute frankness is essential to any effective guidance. The parent is the logical one to be this confidant and helper. He knows the child, or should know him, better than any one else; he should understand his interests, abilities, capacities, strengths, weaknesses, and peculiarities. He can rejoice with him in his successes, sympathize with him in his troubles, and help him to avoid failures or to capitalize them. As was suggested before, the child naturally turns to his parent.

Germane and Germane report a study in which the pupils in grades 4 through 8 were asked to write, anonymously, in English composition periods on these three topics: (1) "What I Wish My Daddy Would Not Do and Say"; (2) "What My Daddy and I Do Which I Like Very Much"; and (3) "What I Wish My Daddy Would Do and Say More Often." After studying the 542 themes on the first question these authors concluded: "As the list of children's wishes were presented (to a mass meeting of parents) the one striking inference that the fathers were compelled to make was that their own children were literally starving for the companionship of their fathers. Ninety per cent of the suggestions manifested a desire for companionship." Concerning the 617 themes written by the children on the second question these investigators wrote, "97.2 per cent show appreciation for the companionship of the parent." The conclusion concerning the themes on the third question was, "Here again the data point unmistakably in one direction. It is as if the children arose in a body and cried, 'Daddy, won't you take time for me?'"[1] A similar study of the relations desired with both fathers and mothers represents most logical and valuable material for any parents' meeting.

Naturally, if the child does not win the companionship of his parents, he will turn elsewhere for it. How many parents awake to the sad fact that their half-grown children are almost total strangers to them![2] The contacts are there originally, but if they are not further developed these contacts atrophy. Incidentally, such relationships may be about as beneficial to the parent as to the child, for they will help him to retain the spirit and enthusiasm of youth. It would be ridiculous to assume that such companionship of all parents is either desirable or beneficial; this would depend upon the type of parent. But it is logical to assume that a wholesome parent, who by working and playing with his child wins and retains that child's confidence, respect, and admiration, can have tremendous influence in helping him to make satisfactory adjustments as he meets life's perplexing situations.

Example.—"None preaches better than the ant and she says nothing," runs one of Benjamin Franklin's favorite apothegms; an ancient Chinese sage expressed the same idea in these words, "Not the cry, but the fly of a wild duck leads the flock to fly and follow." Harry Emerson Fosdick has attractively expressed the necessity for good parental example in the following words:

> One of the troubles with this much berated younger generation is not primarily with the younger generation at all, but with the older generation. The younger generation does not so much need critics as it needs examples. "When my father and my mother forsake me, then the Boy Scouts will take me up"—such is the rendering given to an ancient Psalm by the observant watcher of our family life. For fathers and mothers, preoccupied with many tasks, have farmed their children out

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[1] Germane and Germane, *op. cit.* pp. 201–207.

[2] Two excellent and recent articles pertinent to this discussion are, My Mother Doesn't Understand, and My Daughter is a Stranger to Me, both in *Home Magazine*, November, 1934.

to any agency, from school and scout troop to a summer camp, where they can be rid of their responsibility. They use these helps, not as helps, but as substitutes for family life.[1]

It is trite to remark that the child imitates his heroes. But it is not trite to suggest that he imitates them rather completely, often undiscriminatingly, and very frequently quite unconsciously. The hero who attempts to pass his fourteen- or sixteen-year-old child as a ten-year-old in order to obtain a half-fare ticket;[2] who makes deprecating and cynical remarks about a neighbor or his family; who screams such absurd threats as, "I'll whip you within an inch of your life," or "I'll knock your teeth down your throat";[3] who "hogs" the radio, newspaper, or other family convenience or device; who loses his temper easily and flies into tantrums at petty annoyances; who is inordinately fussy or grouchy; who whips his child for swearing and swears while he is whipping him; who keeps bad company; who boasts of his "getting by" in unethical practices; who ignores the rights and privileges of the other members of the family; who is unsympathetic with childish desires and ambitions and intolerant of changes in social standards;[4] who is uninterested in his children's successes yet wrathfully condemns them for their failures; who is rude, boorish, and unkind; and who in other ways is unfair and unjust—such a parent need not complain if his children do not become a credit to him or to their community.[1] It is true that sometimes the children will be so impressed with the ugliness of such actions that they will resolve to act differently when they grow up, but it is far easier for them unconsciously to imitate and reflect these actions and attitudes.[2]

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[1] "Twelve Tests of Character," pp. 13–14, Ray Long and Richard R. Smith., Inc., 1931.

[2] The reader may have seen this bit of humor. The teacher had caught a small boy in a lie and asked him, "Don't you know what happens to little boys who tell lies?" "Sure," replied the youngster, "they ride for half fare." Is this comic or is it tragic?

[3] The author recently heard an exasperated teacher threaten a pupil in these words, "Now, if you don't cut that out, I'll whang your ears down." This interesting challenge caused a repetition of the prank but did not result in the pupil's ears being "whung," much to disappointment of the other pupils, the visitor, and probably the miscreant himself, who was probably as interested as any of those present in learning just what this "whanging" process was.

[4] The seemingly perennial parental disapproval of the children's ideals and actions is well set forth in this bit of doggerel:

"Grandpa said it to grandma
And mother said it to dad—
"I don't know what we're coming to
The children are so bad."

On the other hand, the parent who respects the rights, feelings, and property of other members of his family; who is sympathetic, kind, considerate, and interested; who exhibits self-control, patience, fairness, good nature, and tolerance; who evidences a genuine delight in his children's accomplishments, assists them in their difficulties, and helps them to capitalize their failures—this parent will win and retain the love and esteem of his children and raise them up to bless his memory and improve the community.

It is apparent that the school, far too often, must face the knotty problem of attempting to redirect the process of character development rather than initiate it. The child's social behavior, in its simple and basic forms, has already been fairly well established by the time he enters school. Even attentive listening to the teacher who emphasizes the importance of truthfulness, honesty, or cooperation will probably have little effect on his standards. As Bolton says,

> There (in the home) he learns that it is considered right and proper to take advantage of a customer provided no legal enactments hinder. When he observes that his father considers it shrewd to misrepresent an article, to keep the ticket which the conductor overlooked, to fail to report property to the tax collector, it is difficult for the school to change the ideal most inevitably formed. The school can give information and furnish intellectual tools for the struggle in life, but the home furnishes the standards of conduct.[3]

Suggestion.—The influence of suggestion is well-known. Every day the conduct of every individual is changing because of his susceptibility to direct or indirect suggestion. A great part of our stock of ideas, ideals, hopes, and ambitions are traceable to this influence. Concerning the power of suggestion Royce writes:

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[1] It would be interesting to determine the effect on the child's moral nature of the warnings (most of which are mere "bluff") posted at the entrance of many villages—"Speed Trap," "Automobile Laws Strictly Enforced," "25 Mile an Hour Speed Limit Enforced."

[2] "Children are natural mimics. They act like their parents in spite of every effort to teach them good manners."—*Los Angeles Times*. Is this wit or sense?

[3] Bolton, F. E., "Adolescent Education," p. 491, The Macmillan Company, 1931.

> Among children and among adults virtue and vice are, under favorable circumstances "catching"; that fashion has, in certain matters, an irresistible sway; that not only commercial panics and mobs, and "fads," but also great reform movements and disciplined armies, and such historical events as the conversion of nations in the old days from heathenism to Christianity, all illustrate, in their several ways, the potency of imitative tendencies; and that art itself, at least according to Aristotle's famous definition, is essentially imitation. We know that there are sometimes epidemics of crime and of suicide. We know that the doleful prevalence of the current popular melody is due, not to a love of music, but to the insistent force of imitative tendency. Turn, thus, as we will, the familiar presence of the imitative function in human life impresses itself upon us.[1]

As indicated in the above quotation, suggestion is all powerful whether in the service of a good cause or a bad one. In an extreme form it develops into mob spirit. Let any group of more or less infuriated citizens be discussing some atrocious local crime. As emotions continue to rise let some member shout, "Let's lynch him"; there will undoubtedly be a concerted rush for the jail, despite the fact that relatively few, or none, of these men would even consider such an act during their saner moments.[2]

Many fads in dressing, manicuring, and make-up are adopted without reason, and some of them, at least, are heartily disliked and disapproved of, even by those who adopt them. Nevertheless, these fads are followed and practiced because of a desire to "be in style." "It's all the rage, you know," apparently justifies many foolish actions and practices.

The individual who is using suggestion in teaching, if he does it directly by a statement or question or other definite reference, must be very certain that the child will accept his interpretation, evaluation, or suggestion. Such questions or remarks as "That was a fine show"; "Isn't this good sport?" "Wasn't that a noble thing to do?" or "What a beautiful picture!" must, naturally, be reflected by similar evaluations in the pupil's mind. In such a setting the child will be quick to recognize the teacher's expression of confidence in him.

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[1] *Century Magazine*, vol. 48, p. 138.

[2] The newspapers not long ago carried an account of the lynching of a man charged with a crime involving a small girl. The mob took him from the jail, nailed him to the roof of the schoolhouse, and burned it to the ground.

It is logical to assume that suggestion will be more effective with some children than with others. In fact, there are individuals whom suggestion leads to take exactly the opposite point of view. In general, however, suggestion has most influence (1) when the setting is favorable; when there are present no contrary emotions or opposite evaluations that would vitiate it; (2) when the suggestee respects and has confidence in the suggester; (3) when the suggester respects and has confidence in the suggestee; (4) when the suggestee is most receptive or sensitive to suggestion; and (5) when the effect or result of the suggestion is immediate, or fairly so; if it is too remote, it will be accepted only half-heartedly.

Discipline.—The problem of discipline does not differ a great deal, except in general variety and possibilities, from the problem of school discipline, which is discussed in Chaps. IX and XIII. In one way, however, it is far more important because it is from his preschool experience that the child establishes desirable or undesirable attitudes toward authority. The very young child must be protected from the ill effects, which he cannot see, of his ideas and actions; consequently unquestioning obedience to the commands of those who are able to appreciate dangers is absolutely necessary for his own welfare. However, as he reaches the age at which he is able to comprehend the reasons behind such orders, their justification should be made clear to him. Our interest here is not only in having him obey, but also in teaching him intelligently to accept responsibility for his actions. Slavish obedience to arbitrary, dogmatic, and unauthoritative orders, when the child is able to comprehend causal relationships, represents a poor preparation for a life in which the individual must act on the basis of careful consideration and discrimination. Such a statement as "You must obey because it is proper," or "You must do this because I tell you to," probably has little influence in teaching the child either obedience or intelligent deliberation. Needless to state, orders given in a wrathful manner, while they may be immediately effective, usually cause emotional reactions and disturbances and leave in their wake feelings of aversion, resentment, antagonism, as well as secret disobedience or downright defiance.

THE COOPERATION OF SCHOOL AND HOME

The modern educator realizes that, instead of having one group to educate as he had in former days when he was the entire staff of the school, he now has three groups—the pupils, the teachers, and the parents. He recognizes that his educational obligations have not been completely discharged when the pupils have received their assignments and learned and recited their lessons. He knows that these activities represent only the mental phase of education and increasingly he is accepting responsibility for a considerable share of the program in the child's physical, vocational, social, moral, recreational, and spiritual life. In this broadened field of education he needs the assistance of the home and consequently makes intelligent efforts to lead the parents to see that the child's education is a cooperative enterprise. The discussion of a few of the newer departments of the school will indicate that very definite and beneficial beginnings have been made in this direction.[1]

Department of Census and Attendance.—This important department of the school is now not only concerned with enforcing attendance and child-labor laws but also accepts such other responsibilities as these: investigating the causes and effects of absence, tardiness, elimination, etc; protecting the defective, dependent, delinquent, neglected, or otherwise handicapped children; cooperating with the courts in matters pertaining to problem cases; interpreting to both the school and the home and capitalizing those community institutions, organizations, and services that are interested in child welfare; handling requests for books, materials, food, clothing, and transportation.

Department of Health.—This department is now commonly found in school systems of even moderate size and its officers—

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[1] A good book to read in this connection is the White House Conference Report, "Home and School Cooperation," D. Appleton-Century Company, Inc., 1932.

physician, nurse, psychologist, and psychiatrist—are instrumental in developing a very definite program of maintenance of health and also a preventive program in health, sanitation, hygiene, and safety. Nutrition, communicable diseases, and physical and emotional disturbances, in particular, are now receiving serious attention from these officers. Naturally, all of these activities are closely related to the home.

Guidance Department.—The main tasks of this department and its officers—educational and vocational counselors, deans of boys and girls, home room sponsors, and visiting teachers—are: surveying pupil interests and capacities; counseling pupils and their parents as to suitable courses, vocations, additional training, etc.; investigating employment possibilities and conditions; preparing the pupil for entry into gainful occupation, placing him, and supervising his further education.

Parents' Associations and Meetings.—He is a wise educator who provides a program of instruction for the parents as well as for the children. Such a program is worth while, not only in the winning and holding of community support for educational progress already made, but also for educating the parents so that they will demand continued progress. The average parent is neither a trained teacher nor a psychologist. Yet he must continually act as both. He can be materially assisted in these duties by meetings at which attention is centered on the basic purposes and principles of education, recent developments in the materials, techniques, and procedures of instruction, as well as in the fields of administration, finance, organization, educational psychology, guidance, etc.[1]

COOPERATION OF THE HOME WITH OTHER ORGANIZATIONS

In any community there are, in addition to the schools, a number of other organizations and institutions which are interested in the child's ethical growth and welfare and with which both the school and the home can cooperate effectively. All of these religious, civic, political, educational, social, aesthetic, commercial, and general welfare associations and institutions, discussions of which will be found in Chaps. XVI and XVII, play important parts in the education of the child. Consequently the home is vitally interested in recognizing and evaluating their opportunities and in cooperating with them so that the best interests of the child and the community may be served. Former Secretary Ray Lyman Wilbur recently said, "The parent plus the community must be stronger than either the parent or the community alone. . . . Our function should be to help parents, not to replace them."[1]

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[1] More than one million men and women are now members of the National Congress of Parents and Teachers. Two books pertinent to this topic are J. E. Butterworth, "The Parent-teacher Association," The Macmillan Company, 1928; and "Handbook for Parent-teacher Associations," published by the National Congress of Parents and Teachers, Washington, D. C.

RELATIVE IMPORTANCE OF FATHER AND MOTHER

In character education, which is the more important, the father or the mother? This question is not raised for the purpose of continuing an old controversy, nor, for that matter, of attempting to settle it, but rather to emphasize that both parents have particular responsibilities in this all-important job. Probably, in general, the mother must accept the greater share of direct responsibility, especially in the case of the younger children. Hartshorne, May, and Shuttleworth indicate this when they state: "The mother relationship seems to be of greater significance than the father relationship as regards the moral knowledge of the children. This is only to be expected when the time which each parent spends with the children is considered."[2]

From still another angle the importance may be stressed. It is well-known that many a child of divorced parents, left without adequate protection and guidance, easily drifts into bad company and ultimately into serious misconduct. The following quotation from an address of Judge Adam Beeler of the Seattle Superior Court not only evaluates the cost of divorce in the lives of the children, but also indicates where most of the blame may be placed:

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[1] *School and Society*, vol. 32, p. 717, November, 1929. See also Mark A. May's discerning article, The Dilemma of Youth, *Progressive Education*, vol. 12, pp. 5–11, January, 1935.

[2] Hartshorne, H., M. A. May, and F. K. Shuttleworth, "Studies in the Organization of Character," p. 99, The Macmillan Company, 1930.

> When children are involved, divorce is a luxury. A luxury because it frequently destroys the children and often handicaps them. Parents should not purchase their matrimonial freedom at the expense of blemishing the children. The cost is too great. . . . Statistics irrevocably prove that the husband and father is the one that usually fails to measure up to his parental duty. Many a noble mother and wife bears the yoke of domestic infidelity without protest and in silence to prevent the children from being scarred and scattered and ultimately falling into an abyss of destruction.[1]

The average home may not capitalize properly all of its opportunities for the ethical training of its children; at the same time, that any home does accomplish a great deal is evidenced by the fact that when the home is broken up—that is, when there is no home unit and hence no home training—the effects on the child are far more damaging.[2] Even the most ineffective home, from the standpoint of the character educator, usually makes far greater contributions to moral conduct than no home at all or one in which the parents have separated, even though under such circumstances one of the parents assumes responsibility for the children. Because the mother most frequently receives the custody of the children in case the home is disrupted, she is usually responsible for their education. Hence, in either a "home" or a "no-home" setting it appears that the mother is relatively more important than the father.[3]

However, this does not mean that the father is unimportant. As a matter of fact, he is probably more important in the case of boys; certainly he is when the boys have reached the age of preadolescence, when they cease to imitate their female relatives and friends and begin to walk in the steps of their male relatives and friends. Then, too, the father is responsible for many of the more indirect opportunities, settings, and devices—example; final discipline; amount and quality of the home's general equipment, materials, and conveniences; the character and weight of the influence usually associated with the head of the house; and, particularly, as both boys and girls grow older and need greater financial allowances, with the attitudes reflected, aroused, and developed by these demands.

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[1] *Seattle Star*, Jan. 29, 1929. See also WILLIAM HEALEY *et al.*, "Reconstructing Behavior in Youth; A Study of Problem Children in Foster Families," Alfred A. Knopf, Inc., 1929.

[2] The number of divorces trebled in the period 1887–1930. During this time 3,617,200 divorces were granted in the United States.

[3] For a delightfully stimulating article see Fathers Are Liars, by One of Them, *Scribner's Magazine*, March, 1934.

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CHAPTER XIX

THE MEASUREMENT OF CHARACTER

Although usually considered the youngest member of the measurement family, the rating of character is, in reality, one of the very oldest. The first evaluations of character traits were made, of course, on the basis of general impression. In the earliest of man's existence it could be noted that some members of the family or tribe were more cordial, ferocious, ambitious, or helpful than others. While these were crude measurements, yet they were measurements. In fact, many of our present-day techniques represent merely refinements of this early method. Even the attempts to measure character by more definitely formulated devices such as astrology, physiognomy, palmistry, and graphology date from 3000 or 4000 B. C. Hence these tests are some 5,000 or 6,000 years old.[1]

However, the development and use of scientific instruments are of very recent origin and came as a natural growth in the movement for scientific measurement. The startling developments in the field of character education, notably during the past ten or twelve years, have offered exceptional opportunities for experimentation and measurement. Shuttleworth, in 1920 after canvassing the opinions of those interested in measuring character, reported that only a "handful of hardy souls" were so interested. Following a similar investigation in 1922 he found that this group had grown to a "large majority." Hartshorne and May investigated the number of references concerning character measurement and found three times as many in 1925 as in 1924; six times as many in 1926 as in 1924; and that the number of studies published in 1926 exceeded the number of all published prior to 1925.[2]

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[1] A. A. Roback, "Psychology of Character," Harcourt, Brace & Company, 1927, includes interesting descriptions of many of the attempts made in other ages to measure character.

[2] See Grace Manson "A Bibliography of Analysis and Measurement of Human Personality Up to 1926," National Research Council, reprint and

In 1930 Shuttleworth pointed out the following as accomplishments in character measurement during the preceding decade:[1]

1. The restitution and improvement of rating devices.
2. The measurement of moral knowledge.
3. The use of pencil-and-paper tests for the measurement of certain aspects of character.
4. Emphasis on the study of conduct.
5. Refinement of the technique of controllable observation.

The history of character evaluation has been, generally speaking, a story of the development of the techniques of measurement. This will be noted as a natural outgrowth when one remembers that character was formerly held to be innate and that educational influences were considered to have relatively little effect upon it. It is logical to assume that the specific elements of character or the essential theories of character must be somewhat definitely determined or agreed upon before any great basic progress in this field may be made.

The purpose of this chapter is to present a picture of the difficulties that face the evaluator of character, to describe a few of the ancient and modern methods of measurement, and to make some suggestions for anyone interested in character testing.[2] Incidentally, this discussion will indicate some of the reasons why, despite the great amount of work that has been done in the field, this fundamental phase of character education is so trouble-

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Circular Series 72, Washington, D. C., for an account of the work done before this time.

[1] Shuttleworth, F. K.: A Decade of Progress of Measuring Character, *Journal of Educational Sociology*, vol. 4, pp. 233–241, December, 1930.

[2] By far the most careful and comprehensive scientific investigations thus far made of character are those of the Character Education Inquiry. These researches were evaluated by Albert Edward Wiggam, in *Better Homes & Gardens*, April, 1931, as follows: "Far and away the most conclusive tests of character ever made since Adam and Eve reared Cain and Abel and made a moral success of one and a moral failure of the other were the elaborate studies undertaken by Dr. Hugh Hartshorne of Columbia and Dr. Mark A. May, psychologist, of Yale." See the references at the end of this chapter for the titles of the three books that describe the techniques and the results of this five-year study. A Summary of the Work of the Character Education Inquiry, by Hartshorne and May, will be found in *Religious Education*, vol. 25, pp. 754–762, October, 1930.

some at the present time.[1] Perhaps, too, it will suggest why the "Tenth Yearbook" concludes its chapter on tests and measurements in character education with a "final word . . . of skepticism."

SOME DIFFICULTIES IN THE MEASUREMENT OF CHARACTER

It should be quite evident to anyone giving a thought to the general topic that the measurement of character is exceedingly difficult because of several obvious hindrances, a few of which will be briefly discussed.

1. Our Disagreement as to What Constitutes Character.—Although all of us talk glibly about character and have somewhat the same general ideas concerning it, yet at the same time we do differ considerably in our opinions as to just what it is. In our rapidly developing society we have become more or less emancipated from such formerly accepted authorities as the family and the church, and as a consequence, we have been left without definite standards of ethical conduct which we had under such authority. Furthermore our ideas of the "good life" have changed, are changing, and will continue to change; and with these changes, plus our increasing freedom from definite standards-imposing authority, there comes an increasing confusion in our attempts to define good character. Consequently, it is easy to see that, if we have no generally agreed upon definition of character, we will certainly have difficulty in devising ways and means of measuring it.[2]

2. The Number, Nature, and Relationships of the Elements of Character.—As was pointed out previously, no two situations are exactly alike. Even with the same class, in the same room, and with the same teacher, the setting at 10:00 o'clock, say, is not identical with that of 10:01 o'clock. There are differences, perhaps slight, but nevertheless differences, in the physical and emotional influences at work in the room. The settings may bear a close resemblance, but they are not identical. As the "Tenth Yearbook" puts it, "Behavior involves adaptations to situations, but the same total situation never recurs."[1]

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[1] A popular, nontechnical treatment of some of the standards of practical religion and right living will be found in Harry Emerson Fosdick's series of essays, "Twelve Tests of Character," Ray Long and Richard R. Smith, Inc., 1931.

[2] In Part II of Hartshorne, "Character in Human Relations," are discussed and evaluated five of these theories of character.

Now if the settings are different, the reactions in those settings must also be different. We all know that a child may be perfectly honest and respectful in the presence of one teacher and just as dishonest and disrespectful in the presence of another; or that he may exhibit the finest brand of good sportsmanship in one inning of a baseball game and the opposite in the following. The thought following the sentence quoted above is, "Precisely the same responses cannot recur." Of course, for practical purposes, we can, and do, group those settings that closely resemble each other, and so decrease the total number, but even if we do this we shall still have an enormous number of groups remaining. In summary, to measure character in one setting and then draw a generalization from this case to fit all situations is not logical. Little wonder, then, that measurement in this field has been called "evanescent approximation."

Another difficulty is to be found in the relative importance of these various elements. Some are more important than others, just as some parts of a watch, automobile, or typewriter are more important than others. A watch with a cracked crystal will still keep accurate time; an automobile with a bent fender will still be serviceable; and a typewriter with marred enamel will still be usable. But a watch with a broken mainspring, a car without a carburetor, or a typewriter with a ruined carriage is absolutely worthless as far as practical utility is concerned. Similarly, an individual might be slightly more delightful and efficient if he were a bit more cheerful, courageous, or charitable, yet he is much better than if he were a downright liar, thief, or sneak. Now if we are interested in a measurement of total character, we must have some method of evaluating and equating these various elements. As yet we do not have it.

In order to obtain comparable data, the measuring expert attempts to reduce all results to a single score or rating. The practical impossibility of doing this in the measurement of character is due, then, to the facts that (1) there is little agreement on these elements, (2) some of them are far more important than others, and (3) such a totaling, even if it were possible, would not take into consideration their vital and complex relationships. Something essential would be lacking.

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[1] Page 347.

3. The Lack of Definite Knowledge as to What Constitutes the Desired Maximum.—We speak very glibly about the importance of some particular element of character, but, at the same time, we have no standards by which we can tell when it is sufficiently developed. We can distinguish between little and great development of it, but we cannot tell just when the peak of its development has been reached, or when further development is undesirable. For instance, we do not know just when truthfulness becomes tactlessness; courtesy, ludicrousness; bravery, rashness; or self-esteem, conceit. Certainly there are these possibilities and measurement must, consequently, locate these points of saturation. Moreover, there are situations in which it is not wise to be cooperative, loyal, ambitious, or self-reliant. Knowing when to, and when not to, call into play worthy traits is as important, in many instances, as possessing these traits.

4. The Lack of Sufficient Observable Natural Settings and the General Inadequacy of Hypothetical Settings.—While it is possible to observe some of the child's actions and reactions in natural settings, obviously it is virtually impossible to observe them in others. It is easy to set up hypothetical situations, but the child's responses may not be the same in these as in his actual life settings. In one way, both of these two types of observation are valuable because they act as checks on each other and call attention to consistencies and inconsistencies. In any case, because we have opportunity to evaluate the individual's attitudes and conduct in both types of settings, we should be better able to rate his character than if we used either one of these alone.

5. The Constantly Changing Standards of Society.—What are accepted as the ideals in one decade or generation are not the same as those accepted in another. In general, the principles underlying cooperation, tolerance, justice, loyalty, etc., are the same, but the expressions of these ideals vary with changing conditions of society. Any evaluation of conduct must be made in the light of the standards of the day in and for which it was made, rather than according to those of some preceding or succeeding time. This appears reasonable enough, but there is another factor that complicates it. It is well-known that, although there is somewhat of an agreement on the standards of any one time, there are certain individuals who still cling to the ideals of the preceding age, and still others who propose the standards of the age to follow. The current disagreement on what constitutes loyalty to one's country is a good example of this; many individuals still hold to the "my-country-right-or-wrong" type, while others lean toward internationalism. It is easy to see how changes in society further complicate an already highly complex problem. It is even held by some that character measurement is next to useless because standards have changed by the time accurate ratings have been made.

6. The Necessity for a Long-time Evaluation.—Some character elements exhibit themselves in early life while others emerge much later. Some of these differences are due to an educational program that discourages those considered undesirable and encourages those considered desirable, but certainly some of them are due to the influence of increased knowledge, general intelligence, and maturity. In any case, a cross section at any one particular time could not be accepted as an adequate measure of the individual's character. A number of evaluations over a long period of time would yield a far better estimate than a single measurement at any one particular period. Neither the school nor the home has the child for any great length of time. The biologist can study the lives and activities of the short-lived animals and insects and in a few months have patterns of a number of life cycles. Not so with the character educator. The span of the human life is too long for such study. Incidentally, such a program, could it be accurately made, would be of benefit in showing changes caused by different teachers, counselors, advisers, and others interested in promoting ethical living.

7. The Lack of Suitable Testing Devices.—This difficulty in the measurement of character is not so great as it once was, nor is it so important nor so serious as one might think, if one remembers that the whole movement for scientific testing in this field is so new. For instance, in the "Tenth Yearbook" there are listed and described nearly 100 of these tests, "many of which have enough reliability and promise of usefulness to warrant respect if properly administered and interpreted. . . . It is safe to say that there is no definable aspect of character or personality which could not be measured by expert persons, given reasonable time and funds, with reliability equal to, or superior to, the better classroom tests in particularized subject-matter fields."[1] Surely the outlook for measurement in this field is most promising.[2]

8. The Lack of Trained Experts.—Measurement involves the use of highly specialized techniques in methods of devising, selecting, giving, and scoring tests, and of understanding and interpreting results. The average teacher or administrator does not possess the training, skill, and experience upon which a successful testing program must depend. However, this represents a decreasing difficulty in character measurement because of the work now being done in colleges and universities and in psychological laboratories and clinics in the preparation of professionally trained evaluators. Increasingly teachers and administrators are becoming more proficient in the use of these devices.

TYPES OF PSEUDO-SCIENTIFIC CHARACTER-MEASURING DEVICES

Five of the most important of the earlier used types of character and personality measurement will be discussed briefly. It may appear to the reader that the inclusion of even a short discussion of such generally discredited "sciences" as astrology, physiognomy, palmistry, graphology, and phrenology is unnecessary. In general it may be true that the average present-day teacher has little faith in these systems, but at the same time it is so easy for her unconsciously and unintentionally to let their principles and emphases influence her judgments, that special caution must be taken to prevent this. Hence, in this light, such a presentation is justifiable.

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[1] "Tenth Yearbook," Department of Superintendence, pp. 347, 348.

[2] Dr. T. F. Lentz' dissertation, "An Experimental Method for the Discovery and Development of Tests of Character," Bureau of Publications, Teachers College, Columbia University, 1925, will be found valuable in this connection.

Astrology.—One of the very oldest of the organized systems of character reading and prediction is astrology in which the basis of the rating is the relationship of the year, day, and hour of birth to the positions of the heavenly bodies. That there are still many people who are convinced that these positions govern the weather and the germination of seed is evidenced by such common expressions as "dark of the moon," "wet moon," etc. Even in our language there are such words as *lunatic*, *ill-starred*, and *saturnine*, which had their origin in this system of belief.[1]

Physiognomy.—This "science," the "discovery of the disposition of the mind by the lineaments of the body," as Bacon defined it, is based upon the belief that personal qualities find expression in the size, form, contour, and texture of the various parts of the body, particularly the face, neck, hands, and feet. That it, too, is somewhat established is shown by the common use of such expressions as "beetle brow," "sensitive nostrils," "bull neck," "fighting jaw," "shifty eye," "intellectual forehead," "cruel mouth," and "weak chin." Lavater, more by his attractive style, appropriate illustrations, and pious spirit than by systematic organization, popularized the "science" in America at about the time of the American Revolution.[2] Hull collected the results of a number of investigations and found no evidence of its success as a character indicator.[3]

Palmistry.—This is another of the very old systems, dating from some 3,000 years B. C. In it the irregularities, flexion folds, softness, hardness, dryness, moisture, size, and location of swellings, etc., in the hand are associated with mental and moral traits and powers such as charity, love, prudence, courage, will, ambition, and sociability.

Graphology.—The graphologist or exponent of the "science of reading handwriting," claims to be able to describe and evaluate personal traits by the size, line quality, slant, alignment, continuity, proportions above and below the line, etc., of the individual's writing. For instance, unusually large writing is supposed to indicate ambition and imagination, while unusually small writing is supposed to denote pedantry; extreme slant to the right is supposed to indicate emotional susceptibility, while a similar slant to the left is supposed to denote coldness and emotional repressiveness.

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[1] The reader will probably recall the effect on astrology in England of the publication of Swift's "Predictions for the Year, 1708, by Isaac Bickerstaff, Esq."

[2] It is interesting to note that during the reign of King George II all pretenders to this "science" were classed as rogues and vagabonds and were liable to punishment.

[3] HULL, C. L., "Aptitude Testing," pp. 111–138, World Book Company, 1929.

Phrenology.—This system of discovering personal traits was developed more than 100 years ago by Gall and his students, Combe and Spurzheim. It is based upon the theory that the mind is composed of more or less separate faculties—firmness, combativeness, benevolence, destructiveness, etc.—each of which occupies a particular area of the brain and that for each there is a corresponding development of the brain. Hence a well-developed "faculty" tends to produce a bulge or "bump" on the skull and an undeveloped trait tends to produce a depression. Consequently, by knowing the locations of the various areas and by "reading" the skull, the phrenologist can obtain a picture of the individual's mental, social, and moral powers. Modern phrenology is somewhat more complicated but this basic theory is its core.[1]

An Evaluation of These "Sciences."—In spite of the fact that all of these systems are now more or less thoroughly discredited by the intelligent person and classed with almanac weather prophecies and fortunetelling, proof that they are believed in and accepted by many is furnished by the extensive advertising to be found in a large number of reputable magazines and newspapers, and by the fact that there is an estimated $5,000,000 spent on them annually in the United States. A brief critical evaluation will reveal why their extravagant and fantastic claims should not be taken seriously.

In general, all of these systems were originated in the same way by an examination of individuals known to possess certain mental, social, and moral traits in order to determine the irregularities of their skulls, the lines in their palms, the characteristics of their handwriting, or the dates and conditions of their birth. To illustrate: it was discovered, let us say, that all, or nearly all, of those individuals who possessed artistic tastes and temperaments had long, slender fingers; that those intellectually superior had high, broad foreheads; that those most vigorous and ambitious wrote with bold, heavy strokes; or that those most ambitious socially were born on the twentieth of January, at 3 A. M. From a few of such studies it was but natural to reverse the procedure, to generalize, and to jump to the conclusion that all, or nearly all, other individuals who possessed these particular physical, graphological, astrological, or phrenological characteristics also had, consequently, the social and moral traits found in the cases investigated. Even allowing for exceptions, such a procedure is not scientific; moreover, it fails to recognize that "the converse of a proposition is not always true." It is well-known that such evaluations are usually expressed in general, not specific, terms, and that they are nearly always favorable.[1]

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[1] In H. L. Hollingworth, "Vocational Psychology and Character Analysis," pp. 26–44, D. Appleton-Century Company, Inc., 1929, will be found a critical evaluation of phrenological and physiognomic systems.

It can be easily seen that in such a loose generalization some outstanding individual, because of his reputation or fame, will be of greater significance than an ordinary person. For instance, it is very easy to assume because one famous pianist has long slender fingers that fingers of this type are the important reason for his proficiency; hence they are necessary, and, consequently, all famous pianists have them. This represents loose thinking.[2] Once so organized the "system" becomes merely a device by means of which all individuals can be mechanically measured.

From discussions in earlier chapters it will be recalled that it is impossible to separate traits as cleanly and clearly as this; the entire situation, which never recurs, must be considered. An individual might be completely combative in one situation and, immediately thereafter, completely noncombative in another setting.

If this little excursion into the scientific method does not appear to offer counterarguments sufficient to blast out these systems, there are two other arguments that will. The first of these is to be found in the fact that not one of these "sciences" has proved its case or received widespread acceptance. As was suggested earlier, some of them are several thousand years old. It appears reasonable that if a particular system had any great merit it would have come to be fairly widely accepted by serious-minded people during such a long period of time.

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[1] Far be it from us to suggest the professional and financial soundness of such a policy!

[2] Among the great pianists today, the one who enjoys the reputation of being able to play the most rapidly of all has short, stubby fingers. Perhaps he is an exception.

The most important reason why these systems of character reading and prediction should not be taken seriously is to be found in the fact that none of their believers, proponents, and supporters have been able to prove their claims satisfactorily and convincingly before any group of disinterested judges. Binet, Hull, Meumann, Montgomery, Brown, Awranoff, and other investigators have found nothing to justify their claims or to commend them for practical use.[1] In the succinct words of one investigator, "Maybe they do; likely they don't; at any rate they haven't."

In conclusion, let us emphasize again that the main reasons for the inclusion of this section are to show the uselessness of such systems of short-cut evaluation of character traits and predictions and to stress that their utilization, in even the slightest and most indirect form, may cause serious harm. They may have some very slight basis in fact but it is not sufficient to command the respect of the character educator. On the contrary he must be continually on guard against them.

TYPES OF SCIENTIFIC CHARACTER-MEASURING DEVICES

A short discussion of the several types of tests and devices proposed for use in the measurement of character will indicate not only the extent of the interest in this new development of scientific research but also the general directions in which attempts are being made; both considerations would probably amaze the average reader. Our purpose here is, not to describe or evaluate individual tests nor to discuss the results obtained from their use, but rather to indicate the possibilities of the field in general outline.[2]

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[1] See HULL, C. L., "Aptitude Testing," pp. 111–138, 137–151, World Book Company, 1928. Also A. J. JONES, "Principles of Guidance," rev. ed., Chap. XII, McGraw-Hill Book Company, Inc., 1934.

[2] In the "Tenth Yearbook," Department of Superintendence, pp. 349–404, will be found a comprehensive list of these devices, each one of which is

1. Measures Based on Physical Factors.—Some of the early attempts to measure character on the basis of physical factors have already been indicated in the previous section on "pseudo-sciences." Other attempts are now being made on the basis of biochemical tests—the influence of certain glandular secretions, particular types of diseases, drugs, salivary alkalinity, urinary acidity, etc., on attitudes and conduct.[1] Still other experiments are based on psychogalvanic reflexes, in which, under certain stresses and in certain situations, an increased resistance to the passage of a very slight electric current is noted.[2] Studies of heartbeat, blood pressure, reaction time, rate and depth of breathing, etc., represent additional devices for such measurement, as do also investigations of walking, sitting, laughing,[3] hand-shaking, gesturing, etc. Time only will tell whether or not these methods are to be classified as "pseudo-scientific" or not. The results of such experiments are at the present time too scanty to be convincing. Apparently, however, they have possibilities.

2. Measures of Significant Knowledge.—These tests are designed to measure what the individual knows, or what he knows he should do, rather than what he does. Naturally, such knowledge in itself may be nearly, or entirely, worthless, because

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described in some detail as to uses, reliability, validity, publisher or manufacturer, price, references, etc. The classifications of these devices in the present section are those of this yearbook. See also P. M. Symonds, "Psychological Diagnosis in Social Adjustment," pp. 171–346, American Book Company, 1934, for lists and descriptions of tests.

[1] For an example, see G. J. Rich, A Bio-chemical Approach to the Study of Personality, *Journal of Abnormal and Social Psychology*, vol. 25, pp. 158–175, July, 1928. Also H. E. Starr, Psychological Concomitants of High Alveolar Carbon Dioxide, *Psychological Clinic*, vol. 17, pp. 1–12, March, 1928.

[2] WESTBURGH, E. M., Psychogalvanic Studies of Normal and Abnormal Subjects for the Purpose of Determining the Reliability of the Galvanometer in Investigating the Emotions, *Archives Neurology and Psychiatry*, vol. 22, pp. 453–468, 1929. See also Henry Morton Robinson, Science Gets the Confession, *The Forum*, January, 1935.

[3] The reader may recall Carlyle's statement, "Laughter is the cypher-key wherewith we decipher the whole man"; Goldsmith's phrase, " . . . the loud laugh that spoke the vacant mind"; and Lord Chesterfield's boast, "I am sure that since I have had the use of reason, no human being has ever heard me laugh."

it is unapplied, but at the same time it is important as the basis of intelligent action. Moreover, such devices usually have worthwhile instructional values in suggesting to the individual the possibilities of proper and improper action.

3. **Measures of Opinion.**—This device obtains the individual's opinions concerning, or his attitudes toward, particular causes, events, phenomena, or other factors, such as war, God, birth control, other races and nationalities, capital punishment, divorce, immigration, evolution, petting, "getting by," truthfulness, profanity, etc. Obviously, in order to obtain reliable data, it is absolutely necessary that the examinee indicate what he honestly believes rather than what he thinks the examiner would like to have him believe.

4. **Self-description Measures.**—These are designed to offer opportunity for the individual to rate his own character and its elements or to indicate how he would react in certain hypothetical settings and situations. Of course he must have a complete knowledge of himself and he must be as fair as possible so as not to underestimate or overestimate his qualities. Here again, it should be clear that he must answer honestly as he feels rather than give the answers that he believes are most approved. Absolute truthfulness is essential to reliability and validity; consequently, careful administering of the test is extremely important in order to obtain truthful responses.

5. **Disguised Measures.**—This type of test is especially designed to prevent the individual taking it from deliberately attempting to improve his score. The various items are scattered through what is apparently an intelligence or opinions test. The examinee's reactions to, or preferences for, these elements are combined into a pattern that represents his total score.

6. **Measures of Conduct in Controlled Situations.**—With this method observations are made of the child's actions and reactions—changes in interests, persistency, self-control, cooperation, helpfulness, resistance to distraction, willingness to admit failure, honesty, etc.—in definite settings and situations. For instance, giving separate forms of the same test, one supervised and one unsupervised, and noting differences in scores is a commonly used method of discovering honest and dishonest pupils; distraction is measured by comparing the results of two sets of

computations, one on a plain sheet of paper and one on a sheet surrounded by interesting drawings; persistency is checked by the use of puzzles. A number of such tests and observations are, of course, necessary in order to obtain an accurate picture of the individual.

7. Significant Facts as Character Measures.—Such facts as honors and prizes won, success or failure in particular tasks or assignments, continued truancy, unexcused absences, offices held, repetition of offenses, evidence of good or poor sportsmanship, attendance at the movies, etc., represent rough and somewhat unscientific, but frequently used, methods of rating character. The weakness in this device is that often the child deliberately attempts to please or displease his teacher or parent; consequently, such a check may not always measure what it attempts to measure. This scale has been widely used in connection with home and community surveys.

8. Reputation Measures.—This type of measure is probably the most commonly used method of evaluating character elements, but it is not so scientific as some of the other methods indicated. The old-time report card with its rating in "deportment" is probably the oldest of the character-evaluating plans used in the school. From this single rating have developed many others until now we find these cards reporting marks in neatness, cooperation, citizenship, effort, and other elements. There are two outstanding weaknesses in this method: first, these elements and their ratings are not standardized—they mean different things to different teachers; and second, the rater may be influenced by her previous estimates, the standing of the pupil in the school or of his parents in the community, etc. Several ratings by both teachers and fellow students are more valid than those by a single individual. The published forms are much more complete than the usual forms of report cards.

SUGGESTIONS FOR THE GIVING OF CHARACTER TESTS

Although character measurement as a science is comparatively new, so that one must be cautious in giving directions concerning it, yet a discussion of this phase of the movement of character education would be incomplete without some definite suggestions as to what may be done in attempting to measure character.

Most of the following concepts grew rather easily out of the previous discussion of Difficulties in the Measurement of Character, and they are designed to obviate these handicaps or minimize their influence. While not all of these suggestions are equally applicable to both the large and the small school or systems, several of them are, and adaptations of the others may be made.[1]

1. Make Detailed Preparation for the Measurement Program.—It is not reasonable to believe that the average group of teachers can, without considerable preparation, do a creditable job of character rating. The reasons are clear: (1) These teachers differ among themselves as to what character is; (2) they know little about its various elements, their relative importance, and their relationships; (3) they have little knowledge of, and perhaps little appreciation for, the underlying causes of attitudes and conduct; (4) they are likely to judge only the outward expression —the attitude or the act; (5) they are very apt to overestimate the significance of informal evaluations and their ability to make these; and (6) they probably have a limited knowledge of, and experience with, the materials and methods of character measurement. It is logical, then, that a group interested in such a program should take ample time to study character, its elements, relative importance and relationships, the influences operative, the tests and devices available, and the techniques of scientific testing, as well as the main objectives of such measurement.

2. Agree on the Purpose of Measurement.—Glenn Frank stated recently, "The future of America is in the hands of two men—the investigator and the interpreter. We have an ample supply of investigators, but there is a shortage of readable and responsible interpreters, men who can effectively play mediator between specialist and layman. The investigator advances knowledge. The interpreter advances progress." How true this is in educational measurement! So many of our testing programs have been practically valueless because they ended with the tabulation of the results. It should be clearly understood at the beginning that testing is only a means to an end, a preliminary step to a program of improved educational opportunities, procedures, and practices. Such a recognition will help the teachers to see beyond the confusing maze of tests, computations, scores, medians, deviations, and administrative and statistical techniques, and will certainly add to their interest in the program.[1] Testing merely because other schools are doing it, or "in order to be progressive," or for purposes of publicity is, of course, only educational chicanery.

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[1] In Part III of the "Sixth Yearbook," Chicago Principals' Club, 1931, 315 Plymouth Court, Chicago, will be found descriptions of a number of pertinent studies made in the Chicago Schools. See also the seven suggestions offered in the "Tenth Yearbook," Department of Superintendence, pp. 348–349.

3. Make a Study of Tests and Testing Procedures.—One of the most helpful things a group can do in preparing for a program of measurement is to obtain and make a serious study of a number of different kinds of tests. Such a study may be somewhat discouraging, but it should be helpful in leading the teacher to see what has been done, the types of tests available, the variety and relative importance of emphases, and also the necessity for the use of many tests rather than one or a few. The fundamentals of test administration and statistical techniques, which may be obtained from any standard book, should also be explained. The average teacher is much more familiar with these devices and their uses than she was a few years ago, but a definite study will insure a common background and understanding.

4. Investigate and Diagnose Local Situations.—If a program of measurement is to be of benefit in a local situation, it must be made on the basis of the actual setting rather than on the basis of some hypothetical setting. Such an investigation should not only help the teachers to be a bit more cautious about criticizing conduct without a knowledge of backgrounds and influences, but should also help to make them conscious of their responsibilities in the classroom, corridor, club or other school organization, or "just about town." A recognition of such responsibility is essential to an intelligent acceptance of it.

5. Experiment With and Try Out the Various Devices.—If the teacher buys a new car, she drives it a while in order to familiarize herself with it, before she takes her family or friends for a long trip across the country. Such a period of acquainting herself with new testing devices and techniques is just as logical. It is not reasonable to expect the teacher to be skilled in the handling of such new devices. A period of tryout and experimentation will represent time well spent because through it she will attain some proficiency in using these tests, have added interest in and enthusiasm for the cause, and greater confidence in her own ability to test effectively. Moreover, such a tryout will help to indicate any needed changes in order to fit the local situation.[1]

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[1] See M. E. Haggerty's plea for cooperative effort, Character Education and Scientific Method, *Journal of Educational Research*, vol. 13, pp. 233–248, April, 1926.

6. Make Use of Many Tests and Devices.—It should be clear from the preceding discussions that any attempt to measure character by the use of a single device, or for that matter by several devices, will be doomed to failure. Character is composed of innumerable elements, differing in importance, appearing at different times, and organized in countless patterns; it must, consequently, be evaluated in ways that recognize all of the important possibilities. Even in measuring a single trait, such as honesty, one will discover many varieties and degrees of development and combinations of its elements.[2] This may be discouraging; on the other hand, when one considers the magnitude of the task, it should be encouraging as the patterns—consistencies and inconsistencies—begin to emerge.

7. Make Use of Both Formal and Informal Methods.—Formal methods of measurement, with the necessary understanding and interpretation, are complicated, while informal rating is comparatively simple. There is, however, a place for both. Even the crudest type of measurement, general impression, is not without some basis in fact and usefulness. The use of both methods will help to establish each as a check on the other and so tend to improve the value and the technique of each.

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[1] In this connection, D. W. Lefever's article, Dangers and Values in Teacher-made Tests, *Education*, vol. 53, pp. 409–413, March, 1933, will be found valuable.

[2] See Chap. X in the "Sixth Yearbook," Chicago Principals' Club, for a detailed account of the relative value of four methods of character education as applied to the teaching of honesty.

8. Utilize Group and Case-study Approaches.—Many tests of various types may be given satisfactorily and economically to groups, but there are some types of data on attitudes and conduct and causes and influences that can be gained only through individual case studies. These conferences are exceedingly expensive in time and effort but they may be of far more value in final effect than the more easily administered group tests. In any case, they will helpfully supplement these group measurements. Up to the present time most of these case studies have concerned undesirable conduct—trouble or maladjustment of some sort—but there is no reason at all why they should not also apply to desirable conduct. Perhaps they might not do much toward improving the child's mental and social welfare, but they would probably add considerably to the knowledge, insight, and understanding of those who conducted them; moreover, their results could also be used in less satisfactory cases of conduct. It is probably as important to know how and why an individual is contented, happy, and well adjusted—a contributing member of his society—as it is to know the opposite.[1]

9. Conduct Local Experiments.—Experimentation is imperative in educational progress because only by such means can the relative values of different types of materials or procedures be determined. To illustrate, in extracurricular activities, a comparison of pupil attitudes and conduct in study hall, cafeteria, corridor, or library, under teacher and under pupil supervision, may be easily planned and executed. Naturally, the students as well as the teachers must be adequately prepared and must feel that they are on trial in a sort of competition. The measurement must be fair and reasonable in order that proper attitudes may be taken and also that the final result may be convincing. The reader is probably familiar with the parallel-group method of discovering which of two teaching techniques is the more efficient.[1]

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[1] For a good detailed description of the methods actually used in the study of two boys, see Chap. XII of the "Sixth Yearbook," Chicago Principals' Club. On pp. 154–155 of this same volume will be found an account of a group method for the pupils to use in rating themselves on character traits. For a longer discussion of the case-study method see G. B. Watson and G. H. Watson, "Case Studies for Teachers of Religion," Association Press, 1926.

10. Organize an Integrated Program of Measurement.—A helter-skelter schedule of "today-we-test, tomorrow-we-do-something-else" will have few lasting results. Even a campaign of character measurement, while it may be beneficial, will not be so valuable as if such a testing schedule were a regular part of the school's program of education. Furthermore, the modern school is becoming a more closely coordinated institution. No longer is the work of the dean, counselor, visiting teacher, or psychologist set apart from that of the average classroom teacher. Each has his own responsibility, but each realizes now, more than ever before, that education is no more composed of separate bundles of history, language, science, or football than the student is composed of separate bundles of muscle, nerve, fat, and bone. All elements are closely interrelated. This testing program must be an integrated, rather than an uncoordinated, section of the school's program of education and adjustment.

11. Capitalize Whatever Expert Assistance Is Available.—Modern measurement of any type represents highly specialized materials and procedures; thus any group will need to utilize any and all expert assistance that may be available. Physicians, psychologists, psychiatrists, professional counselors, visiting teachers, juvenile court officers, and others can add much to the program by contributing viewpoints of which the average teacher, seated behind her desk in the classroom, probably never dreamed. Such a capitalization will be educative for all concerned. Note the warning of the Commission on Character Education of the Department of Superintendence, "Hence the Commission on Character Education would discourage the wholesale application of character education tests by untrained workers."[2]

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[1] For a description of one such experiment see Agnes Boysen, An Experiment in Character Training, "Sixth Yearbook," Department of Elementary School Principals, pp. 303–311, April, 1927. See also the footnote reference on p. 446.

[2] "Tenth Yearbook," p. 348.

12. Keep in Mind That Society Is Constantly Changing.—If society, its ideals, and the expressions of these ideals are constantly changing, then it is essential that the standards by which judgments are made must also continually change. This is a rather difficult point for the average teacher to see and to put into practice, for two reasons. In the first place, the material of most school subjects—spelling, arithmetic, English, and foreign language—has changed but little in many years; it has become established and the teacher learns it once and for all. Naturally, it is easy for her to take a like attitude toward the materials, ideals, and methods of the field of character education. In the second place, the teacher is, by nature and training and also because of the community's demand, very conservative. Consequently, she is likely to be more or less out of sympathy with changes in ideals and standards and tend to overemphasize those already established, even though some of them are as out of keeping with modern life as her ten-year-old hat. She is a follower, not a leader, in character ideals and standards. Probably no one can censure her because she is merely reflecting her community's demand, though perhaps she herself is not convinced of the wisdom of this demand. But she must be a conformist in order to hold her position. Hasten the day when professional leadership is not only accepted but demanded in character training as well as in the teaching of arithmetic or spelling. In any case, the teacher can, at least, be a bit more tolerant of new ideals and standards in society than she has been in the past. This brings us directly to the theme of the following section.

13. Keep the Character-measuring Program on a High and Dignified Plane.—It has been pointed out previously how easy it is for children to get the idea that a program of character education represents pretty "old-fogeyish" ideas and standards, because it is usually conservative, and also because it apparently often represents the ideas and standards of those whom the pupils do not accept as their models or heroes.

If the pupils get the idea or the feeling that this program of measurement is a sort of "sneak-up-on-them" or "spy-on-them" program, they will naturally resent it. It is not a program of faultfinding, although it may very easily degenerate into one.

Moreover, as a program of improvement it should show high, as well as low, spots. Publicity for high records, good work, or desirable actions, should, of course, not be allowed to develop to the point where undesirable reactions will be taken toward those who possess these high attainments. Hearty pupil cooperation is basic, and this will be built only upon an adequate understanding and appreciation of the purpose of the program and the relationships of its various elements. If the program fails to reach or remain on this high plane, it may do far more harm than good.

14. Proceed Cautiously.—This warning is especially appropriate because of our general practices in regular schoolwork. It is easy for a teacher to give a test, or a battery of tests, in arithmetic or spelling, say, and to state quite glibly and confidently that, because of the reliability and validity of these tests, the results obtained are true indices of the extent of the child's education in these particular fields. This may be partly true. Now because of her experience in fields in which the materials involved are very concrete, and established according to very definite standards, it is but natural, if she is not cautious, that she will assume the same to be true of other fields, such as character education, in which materials are more abstract and standards more nebulous.

Furthermore, artificial classroom settings offer certain definite and quite similar influences which facilitate the measurement of one type of activity. This is not so in character education. Arithmetic and spelling are involved in a very small part of the daily life of the individual, while character is involved in every single minute of it. Undoubtedly, general patterns of reactions and conduct are there, but to assume that the pupil's character, like his ability to spell, is always of about the same quality, represents a failure to appreciate the simplest principles of character education. According to the Commission on Character Education, "The great vice in character judgment, with the specialists as with the common man, is too hasty generalization."[1] The first rule, then, in character measurement is—do not generalize too hastily.

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[1] Page 347.

A second rule, as important as that indicated above, is—do not publish such generalizations too hastily. All of us have seen many instances in which an individual became catalogued on the basis of one single attitude or action, irrespective of whether or not this might represent him fairly. It might have been only one false step. Again quoting the "Tenth Yearbook," "People condemn supposed defects in character much more blindly and severely than they are wont to do in the case of subject matter deficiencies. Errors in reporting scholarship are much more easily remedied than errors affecting moral reputation. The common assumption that 'once a liar, never trustworthy,' or 'once a quitter, always yellow,' while untrue, is full of danger."[1] If the results of tests are bandied about from teacher to teacher, they will soon become public property and will be the more authoritative because of their source. We all know how tales grow with each added telling. Much of the data in character rating is confidential and should be respected as such.

15. Obtain the Support of the Community.—Any intelligent citizen is interested in a program of character education and will be glad to cooperate if he understands and appreciates what it is about and if he is offered the opportunity to cooperate. The activities of the parent-teacher associations, churches, clubs, recreational committees, and other local organizations and institutions will be found of benefit in giving the program dignity and importance, in building a proper attitude toward it, in contributing definite advice, counsel, and experience, and in harmonizing and coordinating the efforts of the community put forth in the interest of it. All such efforts will be of value in showing the community that the school alone cannot be fairly charged with the responsibility for the program of education for ethical living, but that every institution and organization in the neighborhood must recognize and accept its share of this program of improvement.[2]

16. Keep Complete and Accurate Records.—Obtaining and assembling facts may be profitable, but keeping them and thus making them available for other than present use will also be

[1] Page 346.

[2] See The Principal and His Community, "Eleventh Yearbook," Department of Elementary School Principals, 1932.

valuable. Almost anything that is worth discovering is worth recording. Teachers and administrators change, and pupils move upward in the school, so cumulative records will not only be valuable in these later settings but will also save a duplication of time and effort. In such records there is a place for impressions, general estimates, opinions, and similar explanatory supplementary material, but this should be kept separate from the definitely established facts. Inaccurate and opinionated data are practically worthless. An incidental value of this practice of keeping definite records is that it will encourage carefulness in the obtaining and recording of data.[1]

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[1] The most complete form the writer has seen is "The Record of All-round Development" used in connection with the annual De Molay contest.

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CHAPTER XX

CONCLUSION

A careful consideration of the material presented in this volume will reveal how very little, rather than how very much, we know about character and character education; and it would be presumptuous to assume that the complete story of what little we do know has been told in this one account. However, it is hoped that enough has been offered to indicate the importance and the extensiveness of the field, the number and the complexities of its problems, the types of responsibilities and the placement of them, and some usable practical suggestions. If the teacher, parent or other individual interested in this phase of education has gained anything that will help him to recognize more easily, accept more readily, and discharge more successfully his own responsibility, even if only slightly better than before, the purpose of the author will have been accomplished. A few paragraphs in conclusion will serve to summarize and emphasize some of the more important points brought out in the book.

Despite many apparently justifiable arguments to the contrary, at no time in the history of the world has character development been considered more essential in the life of the individual or the nation than now. This great present demand for improved training for ethical living and the general acceptance of the development of character as the main objective of the educational process are the results of at least three factors: (1) a new emphasis upon personal freedom, together with a release from the very rigid standards imposed by formerly accepted, but now partially rejected, authority; (2) the necessity for training for living in more highly complex and intricate life situations; and, as a result of these two factors, (3) a general and increasing dissatisfaction with the inadequacy of school training and school objectives.

Even a cursory glance through the preceding pages of this book will doubtless amaze the average reader with the number, complexity, and relationships of the settings in which character of one type or another develops. The ethical life of the individual is involved in every single waking minute; is being influenced by myriads of incidents and events occurring in all parts of the globe; and the individual, in turn, is influencing the character of his fellow men, be they in his own community or nation or in a far country.

Any community represents a battleground in which there is a bitter and continuous conflict between good and bad influences, each fighting with powerful machines. Perhaps not many of the forces of evil are consciously and deliberately attempting to develop bad character, but, whether deliberate or not, their effects on the child are the same. Arrayed against these evil forces are the forces of the school, the church, the home, and other organizations and institutions that have, or should have, a vital interest in improving the social and ethical attitudes and conduct of the child. Out of this battle emerges character, either good or bad, depending upon the original nature of the child and the relative strength and influence of the combatants. Those of us who are interested in the development of good character will always find that we face savage and ferocious enemies who know no rules and recognize no codes of sportsmanship. Hence, we must fight as they fight; there are no regulations in fighting a mad dog. It is a battle to the death with no quarter asked and none given.

There is no magic formula by which we can conjure up good character instanter; nor is there any one medicine potent enough to remedy a bad character. The desired objectives will be attained only through a long, slow, and often discouraging campaign. Out of the present scientific study of character and of the ideals, materials, and methods of character education, as well as from similar succeeding studies, there will come increased efficiency in organizing for, and in promoting, this campaign.

Precisely just which materials, procedures, and methods are the most effective in developing ethical character has not yet been determined. As a result of the scientific study of these devices, changes will be made in them; doubtless some of our long-clung-to and fettering traditions, customs, and practices will be eliminated, others altered, and more effective new ones added. It is a trite remark, but apparently necessary, judging by the attitudes taken by many individuals, that the development of vigorous, functional, and positive character, rather than the maintenance of established traditions or techniques, must always be recognized as the main end of education. Even after these devices are definitely decided upon and selected, such decisions and selections should be considered only temporary, because of the rapidity with which society's ideals and standards change. Yesterday's materials and techniques will not solve today's problems; nor will today's materials and techniques solve tomorrow's problems. The far-sighted character educator will welcome and experiment with any and all devices that show promise and will ignore the remonstrances of his tradition-bound critics.

In this drive for the development of character, the school, because of its strategic position and its unique opportunity—as evidenced by its objectives, high standards, trained personnel, definite organization, and community support—must be the spearhead of the wedge that is to split and scatter the forces opposed to this cause. It cannot, and should not, be expected to assume all responsibility for the development of character, but it can (1) exert a powerful influence on the children; (2) educate parents and citizens to a realization of their responsibilities; (3) make suggestions for the definite capitalization of their opportunities; and (4) lead in effecting the coordination of all of the community's forces.

Two quotations will help to show the extreme importance of the professional educator's intelligent acceptance of leadership in this movement. In his autobiography, Lincoln Steffens says: "If the schools deal only in traditions and ideals and not realities, education is a hindrance to the pupil's orientation in the present work-a-day world." And in the "Tenth Yearbook" occurs this statement: "It would be a most serious form of hypocrisy for the school to exhort pupils to be sincere, intelligent, and courageous in facing the world, and then itself to practice insincerity, ignorance, cowardice in the making of its curriculums.[1]

POSSIBLE WEAKNESSES AND DANGERS

The building of any new road involves possibilities of weakness, danger, and failure, and the road of moral education is no exception. Some of these handicaps and difficulties are more serious than others. Some are to be found in the objectives set, and some in the materials and methods used. A brief consideration of eight of the most formidable dangers will serve as a fitting conclusion to this discussion of character education.

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[1] Page 182.

1. Formalization.—The school, with its emphasis upon regularly organized materials, formal methods, and uniform schedules, has always been an artificial institution. All, or nearly all, of the experience of teachers and administrators, outside of extracurricular activities, has been in these formal settings. Hence, because of their ideals, training, and experience it is easy for these educators to believe that character training should be provided for in similar uniformly organized and administered settings. Doubtless some formalization is necessary and desirable, but if this is allowed to develop very far character education will become merely another class in the school's schedule, amounting to, in reality, a "course about morals." As such, with the usual dreary array of formal lessons, assignments, and examinations, it will probably bring little improvement to the ethical life of the child because of the wide chasm between knowing what to do and doing it. Moreover, it is possible that such a course might even be detrimental because of the hypocritical attitudes it might engender. It may be easy to satisfy the community that the school is progressive or up-to-date by the addition of such a course, but the intelligent citizen will immediately recognize that it is largely a nonfunctioning "grandstand play."

2. A Lack of Definite Provision.—Merely capitalizing whatever opportunities may happen to be at hand and making no provision for definite, graduated, and specialized efforts will certainly be as ineffective in promoting the development of ethical living as extreme formalization. If character is important, then specific, rather than fortuitous, efforts must be made to develop it. Some of these responsibilities will be placed definitely, others less definitely, but there will be pointedness and compactness in the program.

It was pointed out in an earlier chapter that character is involved in every single moment of an individual's waking life and that, consequently, corresponding opportunities for character education are to be found in every one of these settings. Hence, it is logical to assume that everyone with whom the child comes in contact, be he superintendent, principal, supervisor, librarian, cook, or janitor, is a potential character educator. A recognition and acceptance of this responsibility by every employee of the school are imperative. Such a recognition and acceptance will be vitiated, or at least retarded, if character education develops into formally scheduled periods, or if specific responsibilities are not set for all.

3. A Slavish Imitation of the Programs of Other Schools.—If one school develops a program in guidance, extracurricular activities, or measurement that has, apparently, considerable merit, it soon receives favorable publicity; as a direct result, many other schools hasten to copy its plan more or less *in toto*. The reasons are obvious: first, the publicity it has received, and second, the fact that it is much easier to copy a program than it is to develop one. Discriminating imitation, which adapts ideas on the basis of such factors as differences in ages, backgrounds, ideals, and experiences of pupils, may very frequently be most beneficial, but a blind copying without considering these important elements will probably be detrimental. In the field of character education the latter course is the more likely one (1) because the field is new; (2) because it offers many knotty and unsolved problems; and (3) because immediate action is necessary.

4. An Overemphasis of the Ideals, Standards, and Habits of Adulthood.—It is well-known that one of the most important reasons for the failure of character-education programs is to be found in the fact that they attempt to force an adult's program and point of view upon the child. Illustrations, examples, and other material from the life of adults, plus nauseating sermons concerning the pupil's own future adult life, are the commonly used devices in this program of misemphasis. The child is not a miniature adult, but an entirely different type of individual with different settings, backgrounds, ideals, standards, and comprehension. Moreover, character education is not a preparation for life; it is that life—a happy successful living in the settings immediately at hand. Examples, illustrations, and other material from the lives of the pupil and his fellows, with ample opportunities for free, honest, and vital discussions that will interest him and assist him in setting, recognizing, and approximating standards suited to his age and maturity, are essentials of a successful program.

5. Too High Ideals and Aspirations.—It is one thing to set up in hypothetical situations standards that represent perfection, or near perfection, and it is something quite different to achieve these standards with human material in actual settings. We must recognize that, after all, human beings are only human and that there are limits to learning and to the development of abilities. It is true that we may never approximate even the reasonable limits, and for this practical reason the ideals should not be set too high. The more distant and unattainable the standards, the more discouraging will be the task of the character educator and, naturally, the less will be his interest in it. That the importance of this idea is now being recognized in a practical way is evidenced by the current beginnings of a movement for "graduated temptations" and "graduated opportunities."

6. Failure of the Community to Recognize and Accept Its Responsibility.—Many people talk very loosely these days about the "failure of the schools," but rarely indeed does one of these critics stop to realize that he is talking about his own failure as a citizen of the community. He will get from the school just about what he demands, perhaps a little more, but not a great deal more. Furthermore, it must be remembered that the child spends each week only about 30 of his 105 waking hours (allowing 9 hours for sleep) in the school. Even if we allow time for home study, we can see that during the school year he spends twice as much time outside the school as inside it. This one-third of his time in school becomes less than one-fourth (counting forty weeks to the school year) when his total year is considered. Certainly the school, utilizing only one-third or one-fourth of the pupil's time should not be credited with all of his successes nor discredited for all of his failures. The home, the church, and other organizations and institutions in the community must recognize and accept their shares in this program of character training. Once this fact has been accepted, a coordination of the efforts of all of these agencies should make the program all the more effective.

7. Failure to Evaluate.—Any education involves changes, and any changes are more or less measurable. Evaluation in any phase of education will show not only the child's progress in this particular field but also the superiority of some materials, organizations, and techniques over others, and, as a result, will assist in the development of those devices and methods that will probably be the most effective in later uses and other programs. As was pointed out previously, evaluation in character education is exceedingly difficult and will probably never approximate, in either definiteness or accuracy, measurement in subject-matter fields. But something can, should, and must be done if the program is to be improved and if the continued support of the community is to be kept.

8. The Possibility of Discouragement.—It takes a very brave soul to attempt to promote a program of character education. There are many different settings and corresponding possibilities of attitudes and conduct, much strong competition from undesirable influences, many unexpected, and apparently unexplainable, slip-ups and failures, and much delay in visible results. Thus it is easy for the individual to become pessimistic over his own efforts and the possibilities of the entire program in general. The most natural reaction in such a state of despondency is the feeling of, "Oh, what's the use; you can't improve on nature," meaning, of course, that nature is bad. On the contrary, what should encourage the character educator, even in case of apparent out-and-out failure, is an appreciation of the fact that the child is certainly no worse off than he would have been had nothing at all been attempted; moreover, some of the effects of such a program, while they may not be noticeable for many years, or never, for that matter, will exercise beneficial influence all of the time. Surely no intelligent efforts in the direction of improved ethical living will ever be entirely wasted.

A Final Word.—The individual will find relatively few opportunities for utilizing the formal facts and skills that he learned in school, but in every waking minute, as long as he lives, he will have opportunities for utilizing the moral lessons he learned, or might have learned, there. Admittedly, the program of character improvement is complex, complicated, and, hence, discouraging, but the stakes are high in this, the most important educational task in the world.

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